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White, Edwin E.

The story of missions

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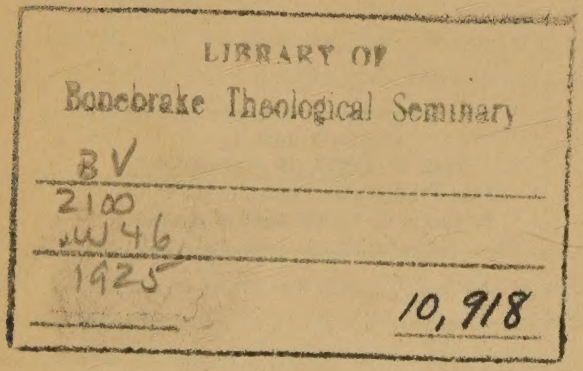
# THE STORY OF MISSIONS

EDWIN E. WHITE

# *The Story of Missions*

By Edwin E. White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To you from failing hand we throw
The torch: be yours to hold it high!

One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

Freely ye received, freely give.

We receive that we may communicate. Religion, like other blessings, is to be diffused by human agencies and human benevolence. It has flowed to us through the zeal and labor of those who have gone before us, and we are bound to repay the debt by spreading it around us and transmitting it unimpaired to succeeding ages.

—*From the Report of the Louisiana Bible Society for 1815.*

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# FOREWORD

The story of the carrying of the Christian message of love to one land after another down through the ages is a record that should thrill the hearts of all those who love valiant deeds and heroic endeavor. Even apart from the special appeal of the story to those who follow Christ it is a rich heritage of human courage and hardihood and self sacrifice that should be shared by every member of the race. Unfortunately it was not retold to most of us along with the great tales that stirred our youth and we missed thereby the inspiration of one of the most splendid ventures that men and women have ever engaged in. When the Committee preparing the Presbyterian Young People's Program came to work out the missionary plans for the first year it seemed natural to include a rapid survey of the story of missions before our day, so that all the young people of the Church might possess this rich background for whatever other mission study they may later pursue.

The writer must confess experiencing a certain very real joy when he was asked to prepare

this book, followed by a growing dismay as he realized increasingly the seeming impossibility of the task. How could the story of all the missionary centuries be put into six short chapters and how could it ever be written within the time limits that were necessarily imposed! On the other hand there are certain marked advantages in trying to put the whole story into so brief a compass and in having to tell it in so short a time, for what is wanted after all is a glimpse of the sweep of Christianity throughout the centuries and throughout the world. If possible we ought to see this Christian story as a whole, whereas most of the time we have seen only small sections of it at once.

Perhaps no one else can realize quite as well as the author the shortcomings of the present volume. One or two things however ought to be made clear at the outset. This is in no sense an attempt at a detailed history of missions. Every effort has been made to be accurate and to present a balanced view, but on the other hand no effort has been made to include all of even the greater movements of missions. The aim has been to try to present one connected picture

of the great on-moving missionary endeavor throughout the centuries. To this end the story has been kept as concrete as possible including many actual incidents. It is not even claimed that the most important illustrations have been chosen. The author has tried to use interesting instances that fitted into the story and that were typical of the spirit of the several periods.

In attempting a book of this sort it is obvious that one could not go back to the original sources for all the centuries of Christian missions. Therefore, the author has been dependent on some of the outstanding works that tell the story of the various missionary ages. The books to which he is most indebted will be readily recognized from the allusions to them in the text and the footnotes. Anyone who is interested in following the great record of Christian missions may easily avail himself of the same works on which most of this little story has been based. Those who care to do further study along these lines are referred to the *Suggestions for Study and Discussion* on this book, available from the publishers.

The author would gratefully acknowledge in-

debtedness to the members of the Young People's Committee, representing the Mission Boards and the Board of Christian Education of the Presbyterian Church and to other officers of the Mission Boards for their cooperation in working out plans for the book, and to several officers of the three boards who read the manuscript and offered suggestions and criticisms. Miss E. Jessie Ogg and Dr. T. H. P. Sailer should be especially mentioned in this connection. The author is indebted also to several members of the staffs of the two Mission Boards who have helped to get the material into shape or who have very kindly read the proof of the whole book.

EDWIN E. WHITE

New York, August, 1925

## CHAPTER I

## CHRISTIANITY CAPTURES THE ROMAN WORLD

About the year 29 A. D. the Jews and Romans killed Jesus Christ; during the decades that followed nearly all his original disciples met violent death, and later successive waves of persecution swept off thousands of believers; in 312 the Roman Emperor affixed the sign of the cross to the standard of his legions, and in a little while Christianity was practically the state religion throughout his vast dominions. The breathless swiftness of this victory is well pictured by one writer:

"Seventy years after the foundation of the very first Gentile Christian Church in Syrian Antioch, Pliny wrote in the strongest terms about the spread of Christianity throughout remote Bithynia, a spread which in his view already threatened the stability of other cults throughout the province. Seventy years later still the Paschal controversy reveals the existence of a Christian federation of churches stretching from Lyons (France) to Edessa (the modern Urfa, in northern Mesopotamia), with its headquarters situated at Rome. Seventy years later, again, the Emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop,

and ere another seventy years had passed the cross was sewn upon the Roman colors."[1]

NOTE: All the chief works cited in this book with full names of authors and names of publishers are listed at the end of the book.

At the very first great public preaching of the gospel after Christ's death and resurrection there were present in Peter's congregation representatives of the "entire area now known as the Near East, from Persia on the East to the Mediterranean on the West and Arabia and Egypt on the South, with the addition of Rome far to the West in Europe."[2] Of the three thousand who believed on that day and the thousands more who became adherents to the Christian faith on subsequent days, many must have been from among these visitors to Jerusalem. As they went back home they carried the good news to hundreds of cities and towns and became the first of those multitudes of missionaries who, though unknown by name, played so large a part in the early victory of the cross.

[1] Harnack, *Mission and Expansion of Christianity in the First Three Centuries.* Vol. II, pp. 466 f.

[2] Glover, *The Progress of World-Wide Missions.* p. 38. See also *Acts* 2:9-11.

Christians were soon to be found over a very large part of the Near East.

The *Acts of the Apostles,* the most widely read missionary book in the world, tells some of the first steps in the spread of the gospel.[3] A great persecution arose. The Christians were scattered far and wide, and went everywhere preaching the message of Christ. At once came an indication of the overturning which Christianity was to work in the world. The Jews would have no dealings with the despised Samaritans; but Philip went to Samaria to share the good news of Christ. After Samaria, Philip preached "to all the cities" from Azotus to Caesarea on the Mediterranean Coast. There were already Christians in Damascus, that great and ancient capital of Syria. *Acts* 9:31 tells of "the church throughout all Judea and Galilee and Samaria." The next verse tells of Peter's visit to the Christians who lived at Lydda. A little later he is in Joppa on the coast, whence he goes to Caesarea.

This rapid spread of Christianity throughout the territory around Jerusalem was only a little

[3] See chapters 8 and 9 of the book of *Acts.*

foretaste of the outreach of the Christian mission. Very early the gospel burst the constraining bonds of Judaism and began to spread throughout all the world. The first Gentile to follow Christ—at least the first of whom we have definite record—was an Ethiopian. In all probability this was somewhere in the years 32-34 A. D. Thus early did the Christian message start on the first great foreign mission. The Ethiopian was baptized on his way home, and he must have taken the good news to his far distant country.

The next Gentile to be won to the Christian way of life, so far as the records go, was Cornelius, the Roman Centurion. At this point began that infiltration of Christianity into the Roman army which was to be the means of carrying the message to many an outlying land, perhaps even to England.

But these two men were already "God fearing," that is, worshipers of Jehovah, though not Jews. They were representative of the many thousands throughout the Roman world who had found in the God the Jews worshiped the satisfaction they could no longer find in their

old deities. In many a place the Christian messenger found these "God fearing" men and women the first to respond to his message. The real break with Judaism came when some of those who were scattered on account of the great persecution following Stephen's death came to Antioch and began to speak of Christianity to the Greeks also. They founded the first Gentile church, that of Antioch. From that church there started perhaps the greatest missionary movement of all time, the movement led by Paul through which the gospel of Christ was carried to the Western world.

The journeys of Paul are too well known to be repeated here. But readers of this book would do well to note on a map all the provinces and cities visited by the great missionary from the time when, with Barnabas, he left Antioch until he arrived in Rome, a prisoner. It would also be well to recall that while *Acts* tells only of Paul's travels and labors, other missionaries in large numbers were laboring in other places. By the time the book of *Acts* was written (probably 62 A. D.) Christianity was established in practically all the great cities of the Empire,

including the capital, leaders had been appointed in many places and left in charge of churches, and a Christian literature was being formed. These churches were bound together in a community of interest and kept in touch with one another by means of letters and visits of traveling Christians. Offerings for the relief of Christians in need, even in distant cities, were accustomed to be taken. A great Christian council had been held. Christianity already was making such inroads on idol worship as to threaten the business of those who made idols, even in so great a center as Ephesus (*Acts* 19:24). There were tens of thousands of Christians in Palestine alone (*Acts* 21:20). Such men as the foster-brother of Herod, and Erastus, the treasurer of Corinth, had become Christians. There were Christians even in Caesar's household.

After the New Testament record there are no annals such as one could wish for of the early spread of Christianity. But some points in the remarkable story can be traced. "By the end of the first century Christ had been preached from Babylon to Spain (3,000 miles), from

Alexandria to Rome." Very early in the second century the noble Roman, Pliny the Younger, then governor of Bithynia, was much troubled at the thought of executing Christians, "for many of all ages and ranks and even of both sexes," he wrote to the Emperor Trajan, "are in risk of their lives, or will be. The infection of the superstition has spread not only through cities but into villages and country districts."

Justin Martyr, writing about the middle of the second century, said, "There is not a single race of human beings, barbarians, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up."

Toward the end of this century Polycrates, the bishop of Ephesus, said he had come to have personal acquaintance with Christians from all parts of the world, i.e. of the Empire.

By the middle of the third century the Christians in Rome, on good authority, must have numbered 30,000. There were probably at least twice that many by the year 300.

By the beginning of the fourth century so

great had been the spread of Christianity that it is extremely probable that in at least one or two provinces half the population were Christians. In several cities Christians formed the majority, even a large majority, of the inhabitants. It seems clear that by this time Christianity was the standard religion in all Asia Minor (except certain out-of-the-way districts), in a part of Thrace, in Armenia (where Christianity was the official religion), and in the city of Edessa, which, according to Eusebius, was entirely Christian.[4]

In numerous other sections where Christianity was not the dominant religion it had attained large influence and embraced a very large section of the population. This was true in Antioch and Syria, in Alexandria and Egypt, along the north coast of Africa, in Rome and parts of Italy, in Spain, and probably in large sections of Greece and in southern Gaul.

Furthermore, Christianity had already reached out on every side beyond the confines of the Empire. At an early date there were

[4] Harnack has a very careful treatment of the extent of Christianity in the first three centuries in Vol. II, pp. 240-468, with an excellent summary, pp. 457-462.

Christians in Parthia, Media, Bactria and Armenia. Gregory the Illuminator, was a missionary to Armenia. After fourteen years' imprisonment he was released and won the royal household to Christianity, and about 302 A. D. it became the state religion. He and his many helpers are said to have baptized 190,000 persons in twenty days. The king, Tiradates, himself toured his kingdom on a royal missionary journey with Gregory, and 140,000 troops were baptized in three days.

As early as the first century, possibly, India was reached by Christian missionaries. On the West coast there is today a very considerable church that has been in existence for many centuries—though the tradition that it was founded by the Apostle Thomas may be discounted. Pantaenus, the first head of the famous Christian school in Alexandria, left his school and went as a missionary, presumably to India, though it is possible that the country really was southern Arabia. Numerous bishoprics were established in Arabia.

There were Christian churches among the Germans by the time of Irenaeus, who died at

the very beginning of the third century. There were Christians in England very early—tradition says in apostolic times. Tradition also has it that there were three British martyrs during the persecution under Diocletian, about the beginning of the fourth century. Three British bishops attended the great Council at Arles in 316. During that century Britain was rapidly Christianized, though these Christians were later overcome by invading pagans.

By the end of this period Christianity had permeated all ranks and classes, and numbered among its adherents princes, high officials, and philosophers. As has already been suggested, this penetration began very early. The Ethiopian whom Philip baptized was a high official in the court of the Queen of Ethiopia. By 58 A. D. Pomponia Graecina, the wife of Plautus, the conqueror of the Britons, was Christian. In 96 the Emperor Domitian put to death his relative, T. Flavius Clemens, a consul, for leaning to Judaistic doctrine and atheism. Very likely this means that he was a Christian, especially since his wife, Domitilla, was banished because of her Christianity. She was the

mother of two princes whom the Emperor had once shown as heirs apparent to the throne. Thus near to the imperial power did Christianity come even before the end of the first century.

Pantaenus, already mentioned, was a Stoic philosopher before he became a Christian. The great early father, Justin Martyr, was originally a Platonic philosopher. Finding no satisfaction in the best philosophic systems, he was attracted to Christianity and spent the rest of his life spreading the gospel as a traveling sophist, or teacher of philosophy. Clement and Origen took Christianity into the world of learning.

Marvelous as was this spread of Christianity, it is only fair to note that during this same period other religions were spreading through the Roman Empire with amazing swiftness. Various cults that promised cleansing and that initiated their followers into "mysteries" of the spiritual life appealed to a world thirsting for a living religion. The cult of Mithras especially attracted great numbers. Mithras was the Persian god of the light of the middle zone between heaven and hell. He fought against the

powers of darkness and aided the faithful in their strife. His worship included sacraments and other mysteries celebrated in grottoes and underground chapels. Into this faith the Emperor Commodus was initiated. It became the prevailing religion of the Roman armies and by them was carried far and wide. We read of Roman soldiers in Britain celebrating the rites of Mithras worship with great zeal. Before the downfall of paganism the cult of Mithras became the chief rival of Christianity.

The victory of Christianity was no easily gained triumph. By the perseverance and heroism of untold thousands of humble followers of Christ was it won. It was established in the life blood of faithful men and women, of young men and young women full of youth's high hopes, even of little boys and girls. They have filled the Christian life for all time to come with a glorious tradition.

Very early the persecution of Christians began. It was evidently soon after the great day of Pentecost that Peter and John were arrested for preaching the gospel. A little later the apostles were beaten. Of the stoning of Stephen

and the bitter persecution in which Saul was a moving spirit all readers of this book well know. Thus Christianity started out into the world a persecuted faith.

These first persecutions were local and inspired by the Jews. It was not many years, however, until Christianity came into conflict with the Roman authorities and persecutions on a world-wide scale began. The reason for this was that Christians refused to join in the cult of Emperor worship. Rome did not mind other religions and new deities; she was always ready to take a few more gods into her pantheon. But she would not endure men who would not worship the Emperor. A sort of understanding had been reached with the Jews as a distinct race and they were not pressed on this point. Christianity had a big start in the Empire before it was recognized by the authorities as anything other than a sect of Judaism. The moment it was so recognized it became a religion "not allowed."

This does not mean that Christianity was continuously and everywhere persecuted, but it was liable to persecution anywhere and at any

time. The number of great imperial persecutions is generally reckoned as ten, beginning with that under Nero, 64 A. D., and ending with that under Diocletian, 303. The stories are well known of Nero's unspeakable cruelty in making a gala event of the killing of Christians, covering some with inflammable material and using them for torches to light up the gardens at night. As well known are the stories of Christians being thrown to the wild beasts in the arena to furnish sport for the populace.

Many an outstanding Christian leader paid the price of martyrdom, like Justin, the great apologist, and Polycarp, the aged bishop of Smyrna. Asked to deny his Lord, Polycarp replied: "Four score and six years have I served him and he has done me no wrong. How then can I speak evil of my King, who saved me?" Humble Christians gave up their lives heroically, like the slave Blandina during the bitter persecutions in Gaul under Marcus Aurelius. A mother in Gaul called to her son who was being led away to martyrdom: "My son, be not afraid; it is not thy life they will take away this day. They will only change it for the better."

Origen, little more than a boy, wrote to his father who had been imprisoned for his faith: "Take heed not to change your mind on our account." For long years Christians met in secret places for worship and recognized each other by secret signs because of the bitter persecutions.

The persecutions were not carried out with equal rigor throughout the Empire. Here and there officials were friendly toward Christianity and in some districts as the years went on the new religion gained a very large degree of popular favor. Generally the officials were not required to hunt out Christians but only to examine those who were accused. Many thousands, nevertheless, were killed for their faith. We are told that in Rome in the catacombs of St. Sebastian alone there rest the bodies of 174,000 martyrs.

Under some of the emperors drastic steps were taken to check the hated religion. The last persecution was particularly ferocious. The Emperor attempted to stamp out Christianity entirely and used the most rigorous methods. He realized before he died that his

efforts were of no avail. Very soon toleration was decreed.

For something like two centuries and a half the followers of Christ had faced the wrath of the world Empire of their day. Those years that seem so swift now were long generations to the faithful who watched and waited and paid for their faith with their lives, or, harder still, saw their loved ones led away to death.

Any attempt to explain the sweep of Christianity through that old Roman world must consider two things, the preparation of the world for Christianity and the Christian mission itself.

Christians have been accustomed to talk of the preparation of the world for Christ; just how great and how far reaching that preparation was is seldom realized. Let us look very briefly at the contributions of the Romans, of the Greeks and of the Jews and at some general preparation.

The Roman Empire was the nearest thing to a world state that mankind has ever known.[5]

[5] See the excellent quotation from Origen (185-251 A.D.) in Harnack, Vol. I, p. 20, showing how early the Christians realized the contribution of the Empire to the spread of Christianity.

Within its bounds were embraced all the highly developed lands around the Mediterranean. From the Rhine and the Danube to the African Desert and from the Atlantic and the North Sea to the Euphrates all nations and peoples owed allegiance to Rome, and for the most part were glad to live under her control. Men began to think of themselves as citizens of the world. Indeed the Roman law went with the Roman legions, and those who were privileged to possess Roman citizenship, an ever increasing number, were in fact citizens of the known world. Such was Paul.

Out from the golden milestone in the Roman forum ran the famous Roman roads binding all parts of the Empire to its great capital city. Along these roads passed the Roman legions, governors going to or from their provinces and merchants of many a land laden with an amazing variety of wares. The sea, too, was safe from pirates and a great traffic passed to and fro on it. From an inscription on a tomb it is learned that one merchant of Phrygia voyaged

See also the article on "Roman Empire" in Hasting's *Dictionary of the Bible.*

to Rome no fewer than seventy-two times. Travel and trade were doubtless freer and safer than ever since until recent years. Thus Paul and other missionaries could easily travel far and wide.

What a busy, moving, cosmopolitan world this was! The marvelous opening of the whole world in recent years by means of radio, aeroplanes and other inventions may help us realize the eager intercommunication of that day. News ran rapidly along the great highways. And so the new word of God went from mouth to mouth, carried by soldier, merchant, official, slave, teacher, captive, till at a very early date it had almost covered the Empire and penetrated to remote places. Adherents of all religions assembled in Rome and other great centers and it was not long before Christianity was being discussed in most of these cities.

Rome also provided a language for the gospel in Western Europe and thought forms for some of the great Christian doctrines as well as an example of organization that might be followed. There were numerous local organizations, too, that made it easier for churches to get started.

If Rome provided physical unity for the world, Greece provided something like mental unity. In the time of Christ Greek was the language of learning throughout the eastern part of the Empire and to a great extent in the West, even in Rome itself. It was the language of common speech all over the East. The Jews of Alexandria were probably losing the use of Hebrew for already a Greek version of the Old Testament had been made there. This translation had doubtless been carried far and wide by the Jews of the Dispersion and further helped to prepare the way for Christ. In this "common tongue," not in classical Greek, the New Testament was written. It was a highly perfected language and peculiarly fitted for the expression of the great truths of Christianity. In it the disciples could deliver their message to all the great cities whither they went. The foreign missionaries of apostolic times did not have to spend years laboriously mastering the language, with the peculiar idioms and thought forms of the people whom they sought for Christ.

With the Greek language had gone Greek ideas. Common ways of thinking had spread

through the world. So Christians could discuss life with men in any city. The noblest thoughts of the great philosophers of Greece were becoming to a marked extent the thoughts of common men. Some of these are outlined by Dr. Carver: "The ideas of humanity needful for the gospel; the value of man in the universe with the individual as the integer (the Sophists); the moral nature of man with conscience as the voice of Divinity (Socrates); moral judgments and penalties (dramatists); the longing for an ideal man to show the way of life (Plato)." [6] It seems evident from much of the New Testament that the disciples could take for granted a background of this sort in many places and did not have to begin where, for example, the later apostles to the pagan tribes of Northern Europe would have to begin.

Under Greek influence schools had been set up in many cities and men were being trained in thought. In at least one city Paul taught in one of these schools over a period of many months.[7]

Religiously the greatest preparation for the

[6] *A Syllabus of Lectures on the Outlines of the History of Christian Missions.*

[7] *Acts* 19:9.

gospel, of course, came through the Jews. Theirs was the highest revelation of God the world had yet known and theirs the spiritual riches of the Old Testament. Doubtless many of the ideas of the Old Testament had been widely diffused. Everywhere the Jew was known by the great religious convictions which he held and which he insisted on keeping pure at any cost. Among these were the belief in one spiritual God, Creator of all things, the demand for a moral life and the expectation of a Messiah.

To one who has not made a study of the subject the amazing part of this Jewish preparation for Christ was its remarkably wide diffusion. There were Jews in most of the Roman provinces. Jews were thickly massed in Syria, Mesopotamia, Babylonia and Media and were to be found in large numbers in Egypt, Rome and the provinces of Asia Minor. Philo reports a million Jews in Egypt. There were probably 10,000 Jews in Rome two decades after the birth of Christ. They were numerous along the coast line of Africa and were to be found in Gaul and Spain. In addition there was a very large number of Gentiles who had grasped the wonder of

the fundamental beliefs of Judaism and had either actually become proselytes, obliged to keep the whole law, or were known as "God fearing," that is, Gentiles who believed in and worshiped God. The latter were by far the more numerous.

So good an authority as Harnack estimates that the Jews with their proselytes formed 7% of the whole population of the Empire under Augustus.[8] Some other writers suggest a larger figure. In every city of any size into which Christian missionaries went they would find a synagogue or at least a little group of people meeting somewhere to worship Jehovah. Here they would begin to teach.

There had been much other preparation for Christ. Thoughtful men everywhere were disgusted with a polytheism "saddled with arrears of mythology which excited ridicule and resentment." Philosophers could allegorize the tales of the vicious and immoral lives of the Olympian gods but disgust with such deities was spreading among common men. There was a weariness

[8] For excellent discussion with careful evidence on this spread of the Jews see Harnack, Vol. I, pp. 2-5.

with the countless cults, systems, sorceries, rites, that could bring no satisfaction. Many hearts were hungry for reality in religion. As has been noticed, already, the so-called Oriental religions swept over the Empire winning many by their mysteries and their promise of cleansing. "There was a real demand," says Harnack, "for purity, consolation, expiation and healing." Witness the popularity of the cult of Aesculapius, the merciful physician.[9] Over against the rising desire for character was the great prosperity, luxury and sin of the age. Everywhere was a practical demonstration of man's need of redemption.

Pessimism and hopelessness were widespread. "The saddest feature of the religion of ancient Greece and Rome," writes Dr. C. H. Robinson, "is the absence of hope. Among the debris of an ancient house in Salonica (the Thessalonica of St. Paul's time) were found two funeral urns of apparently the same date: one bore the inscription 'no hope'; the other, 'Christ, my life.' " [10]

[9] See Harnack, Vol. I, pp. 127 ff.
[10] *History of Christian Missions*, p. 6.

It is not hard to imagine the appeal of the Christian mission to such a world. The Christians proclaimed one God, the Father and lover of men, who is spiritual. God to them was the Creator of the universe, present everywhere, knowing all things. The Christians told of Jesus Christ, who made God known, who died for men's sins and rose again. There was a reality about this faith in the living Christ not to be found in the pagan systems. The gospel was a message of salvation, of victory over demons and over death. To multitudes it brought the glorious assurance of immortality. They were so certain of God and of immortality that they had no least fear of death and went to martyrdom gladly. Lucian, who rejoiced in ridiculing Christians, said: "Those miserable people have got it into their heads that they are perfectly immortal." Many who came to mock at a martyrdom themselves became Christians because of what they saw.

This new faith was also a "religion of the spirit and of power, of moral earnestness and holiness." It made such demands for holy living as no other religion had ever dared make, but

it also revealed a source of spiritual power to make such living possible. Justin Martyr says explicitly that what won him to Christianity was the moral life which he found among believers. Pliny, who has already been mentioned, told the Emperor Trajan that he had been unable to prove anything criminal or vicious on the part of Christians during all his examination of them, and that on the contrary, the purpose of their gatherings was to confirm themselves in conscientious and virtuous living. Lucian makes the Christians appear credulous fanatics, but also people of a pure life, of devoted love and a courage equal to death itself.[11]

This is not to say that all the Christian converts lived exemplary lives. Paul's plain words to the Corinthians show how even horribly immoral practices persisted among some who had professed to come out of paganism into the light of Christ. There must have been many weak Christians who hurt the great cause and gave some ground for the violent accusations of the enemies of the faith. When one remembers the enormous leap from the loose and vicious

[11] Harnack, Vol. I, p. 266.

living which was so common in that day, to the Christian demand for absolute purity, honesty, chivalry, moral courage, the wonder is not that some failed but that so many were able to catch the vision of Christian holiness.

One of the amazing things about Christianity is that it goes to any people, no matter how deep in sin they may be, and proposes, not a little tidying up, not a gradual and painless acceptance of higher standards, but a complete renewal of life, an actual attempt to follow Christ. There were in that old Roman world men of noble mind who rose above their day and achieved a fine philosophy of life. Christianity, however, dared demand holy living of slaves and outcasts, of all classes and kinds of men. That there were in those days as now many who did not get the vision, or, getting it, were too weak to achieve; that there were some who became Christian from wrong or inadequate motives; that it sometimes took generations for a family or a community to grasp the real meaning of Christianity and leave off pagan ways; that vestiges of paganism crept into the Church; all this cannot be denied. Especially when the

Church began to be powerful it attracted many who did not become Christian at heart. But as a matter of fact, in the midst of an alarmingly corrupt age the Christians as a whole lived pure and fine lives. They "set up the majesty of God and goodness in the world." And this was one of the great witnesses to the power of the new faith.

Christianity was also a gospel of love and charity, a strange new teaching. Perhaps to the Roman world the strangest thing about Christians was the love they had for each other. The words "Hereby shall all men know that ye are my disciples, if ye have love one to another" were quickly fulfilled. Tertullian says, "It is our care for the helpless, our practice of loving-kindness, that brands us in the eyes of many of our opponents. 'Only look,' they say, 'look how they love one another!' " Caecilius is reported as saying, "They recognize each other by means of secret marks or signs, and love one another almost before they are acquainted." Again we may quote Lucian: "Their original lawgiver had taught them that they were all brethren one of another."

Justin Martyr ends his description of Christian worship by saying: "Those who are well-to-do and willing give as they choose, each as he himself purposes; the collection is then deposited with the president, who succors orphans, widows, those who are in want owing to sickness or any other cause, those who are in prison, and strangers who are on a journey." The Roman bishop about 250 A. D. wrote that the Roman Church supported 1500 widows and poor persons. Traveling Christians found love and boundless hospitality from fellow Christians wherever they went. Throughout the world the believers felt their interests to be one. One church would support a distant church in need or gladly send help in any calamity. Hordes of robbers swept down on the Christians of Numidia and carried many away into captivity. Whereupon Cyprian, bishop of Carthage, raised a sum that was truly great for those days and sent it to the bishops of Numidia with a letter that should be read as an example of Christian solicitude for far-away and unknown brethren.[12]

[12] The letter is quoted in Harnack, Vol. I, pp. 232-235. See Harnack's whole chapter on "The Gospel of Love and Charity," Vol. I, Chapter III.

Celsus, the bitter opponent of Christianity, was amazed that it should call sinners and the uneducated, while other religions were for those who were clean and had some knowledge. There is little doubt that for several generations slaves, freedmen and laborers very largely predominated in the membership of the churches, though there were many exceptions. "It was by preaching to the poor, the burdened and the outcast, by the preaching and practice of love, that Christianity turned the stony, sterile world into a fruitful field for the Church. Where no other religion could sow and reap, this religion was enabled to scatter its seed and to secure a harvest." [13]

If we ask, "Who were the missionaries who carried this gospel through the Roman world?" the answer must be that the most numerous and successful missionaries were not those who would today be called missionaries at all. They were just Christians who in their daily lives lived Christ and who rejoiced in the opportunity to make him known. We know the names of some of the great missionaries, Paul, Peter, John,

[13] Harnack, Vol. I, p. 25.

Pantaenus, Gregory the Illuminator, and others. But in general, especially after the time of the apostles, the great spread of Christianity was due to the faithful witnessing of tens of thousands of Christians whose names will never be known on earth. The merchant on his travels heard of Christ and loved him and as he went on his way he passed on the good news to others. The slave was sold to a new master and won the household which he served to the great Master of all. The soldier moved with his legion to some distant province and made known the gospel there. The very existence of little groups of men and women who believed and tried to live the good news probably had as much to do as anything with the final victory of Christianity throughout the Roman world.

There were at the very outset three rather distinct groups of missionary leaders,—apostles, prophets, and teachers. They were recognized as having special power. The New Testament and some of the earliest other writings tell of their work. But these orders did not continue very long. After a while as the Church grew, a recognized order of the clergy came to be set

aside for religious leadership. The leaders among the clergy in large cities came to be bishops with leadership over several or many churches. In time the bishops of such great centers as Antioch, Alexandria, and especially Rome, came to have unusual power.

It was a very simple form of church life that the early Christians organized. Perhaps the little company of believers met in some one's home; the New Testament speaks of "the church in your house." Here the Christians would sing hymns, read a portion of scripture, pray, exhort each other to faithful and earnest Christian living, gather an offering for the poor or the suffering, and join in the memorial meal. Justin wrote about the middle of the second century:

"On Sunday a meeting is held of all who live in the cities and villages, and a section is read from the memoirs of the Apostles and the writings of the Prophets, as long as the time permits. When the reading has finished, the president, in a discourse (or homily) gives the admonition and exhortation to imitate these noble things. After this we all arise and offer a common prayer. At the close of the prayer, as we have before described, bread and wine and water are brought. The president offers prayer and thanks for them according to his ability, and

the congregation answers, 'Amen.' Then the consecrated elements are distributed to each one and partaken of, and are carried by the deacons to the houses of the absent."

Later the churches came to erect buildings and to develop a ritual of services. Indeed by the end of this period the outward strength and majesty of the Church organization had much to do with the spread of Christianity. But by this time the great original victory had been won and the Christian faith had been maintained for the generations to come by myriads of followers of Christ who showed forth the Lord in their lives and were faithful even unto death if need be.

It is almost impossible today to grasp the wonder of that early victory of Christianity. From a human point of view a more uneven struggle could scarcely be imagined. The Christians were hated by the Jews, who everywhere stirred up trouble against them. They were hounded by the authorities of the old religions. They were feared, even loathed, by the people in general, for they were considered sacrilegious and atheists (because they spurned the old faiths and had no visible objects of worship)

and were accused of gross immorality. They were opposed by philosophers who scorned this religion of slaves and outcasts. They were persecuted by the civil authorities as traitors and dangerous to the welfare of the state.

The gospel had been revealed in an outlying province; the Roman Empire was a world of great and prosperous cities, proud of their achievements and their position. The gospel came through a race despised for its exclusiveness and its rigid adherence to its own religion and customs, in the midst of a cosmopolitan and urbane civilization that welcomed new gods and new ideas. It was first entrusted to a handful of uncouth and unschooled men; but the world into which it went was a world of great and ancient learning, of philosophers whose sublime thoughts still inspire men, of an art never yet surpassed, of an architecture that made the ancient cities marvels of beauty. The gospel insisted on a holy life; the world was given to easy morals. It proclaimed one God only, but hundreds of ancient deities ruled the world. They were enshrined in superb sculpture and unsurpassed verse, worshiped in glorious temples

and beautiful groves, bound up with the history and traditions of the people, revered in song and story, established in age-old customs and habits, holy days and ceremonies, institutionalized in powerful systems of priests and rites and backed by the might of the Emperor on his throne.

Yet when the Empire fell it was the Christian Church that took up the burden of Western civilization. "To this church," writes Harnack, "the human race round the basin of the Mediterranean belonged without exception, about the year 300, in so far as the religion, morals, and higher attainments of these nations were of any consequence."

Here was the greatest foreign mission, starting out from a little province at one edge of the Empire and not stopping till Christ had been proclaimed and lived in all the domain of the Caesars and out in many a land beyond. In the face of this surely the Church today with its many millions of members cannot falter before any task.

## CHAPTER II

## THE CONVERSION OF EUROPE

The fierce Alemanni in martial array were bearing down on the little city of Passau in Southern Europe. Readers of Caesar may recall the Alemanni. They were one of the most warlike of those restless tribes against whom the old Roman Empire was constantly having to defend its far flung borders. Now those old borders had disappeared as wave after wave of invasion poured over them. And the Alemanni were one of the tribes whose depredations made central European life a nightmare. Terrified by the prospect of a barbarous army sacking their city, the people of Passau did a strange thing. They sought out a poverty-stricken monk in the solitary cell which he had made for himself near their city. And Severinus, the monk, went forth to meet the king of those threatening hosts. So moved was the mighty warrior by his plea and by reverence for this man of God that he not only withdrew his troops without harm-

ing the city, but he even left the surrounding countryside unmolested.

No wonder Severinus was loved and honored by a grateful people and earned the title the "Apostle of Noricum." The poor and the sick sought his consolation and help, soldiers counseled with him, and the mighty came to him for advice. In that troubled land, recurring attack and pillage by wild tribes of barbarians brought loss and sorrow. Severinus befriended and comforted the suffering and oppressed. He pointed to a loving God and to a great hope beyond earth. But he just as strongly denounced marauders and told the mighty of a God of righteousness who loves the poor and hates injustice. For nearly thirty years in the second half of the fifth century he spent himself for the people around Passau and Vienna. Sometimes he tramped long distances barefoot over frozen streams to collect from various tribes food and clothing for the needy who were his constant care or to secure means to ransom those who had been sold into slavery. Again he stood fearlessly like a prophet of old before some ruler to denounce his im-

moralities or cruelties and to urge him to use his power to do good.

Severinus represents a type of missionary who was most effective in bringing Christianity to Europe. Here and there among the barbarous and pagan tribes, devoted men, careless of their own safety, took up their abode and by the sheer power of love and a holy life won those about them to a better way.

How much influence one such man could have is demonstrated in the story of the evangelization of the Goths. In 410 A. D., after years of apprehension, Rome faced the Gothic armies which had finally burst the northern barriers, and inundated Italy. It had been centuries since Rome had been sacked. But in all its long security the proud city had probably never gotten rid of the memory of the terrible Gallic hordes from the north. And as the Empire had weakened and the Teutonic barbarians had encroached further and further upon its territory, the terror among the Romans had risen. Now when the barbarians were upon them some remarkable things happened. Rome was not sacked, churches through the land were safe

though heathen shrines were destroyed, and everywhere the name of Christian was a passport to safety. For these fierce conquerors from the lands beyond were, nominally at least, followers of Christ. Through their extended wanderings they carried the Bible in their own language, the first translation into a barbaric tongue. In fact a Gothic written language had been invented for the purpose. Well was it for Rome that while she contended about doctrine and zealously sought to extend the temporal power of the Church, a man with the love of Christ in his heart chose to give his life in service to the barbarians along the Danube.

These conquerors of Rome were among the most numerous of the Germanic tribes that overran Western Europe in those days. In the middle of the third century they had raided the Balkans and Greece and penetrated Asia Minor as far as Cappadocia, carrying off a great company of prisoners from that province. Among the Goths' captives were many Christians, including members of the clergy. Soon, as had happened many times before and as was to hap-

pen many times thereafter, the captors began to learn the way of life from their captives.

Perhaps in 311, the year of the edict of toleration for Christianity, or perhaps in 318, Ulfilas was born, a descendant of these captives. At an early age he went to Constantinople on an embassy for the Gothic King. In that center of church life he remained for ten years, and before returning to the Danube he was consecrated bishop by Constantine's chaplain at the behest of the Emperor.

Returned to the land where he had been a captive, Ulfilas devoted himself to seeking the Goths for Christ. From the Emperor Constantine he received a grant of land on the slopes of Mount Haemus. Thither from across the Danube he led his followers, tired of war and threatened by the pagans. Little wonder that he was called a Moses. While the Huns pressed from the East and the Ostrogoths and Visigoths went on to constant wars, he shepherded a prosperous colony that learned the arts of peace and quietly tilled the soil and cared for their flocks. Christianity spread to both branches of the Gothic

nation and to the Gepidae, the Alans, the Vandals and the Suevi.

Ulfilas' great achievement, in which he set the example for missionaries for centuries to come, was the translation of the Bible into Gothic. Latin and Greek were the languages most bishops would have deemed fit for religious use, Ulfilas saw clearly enough to want to give his beloved people the Bible in their own tongue. It meant that he had to invent an alphabet, contriving letters for sounds known neither to Latin nor Greek, and then teach the people to read their own language. In that too he has been followed by many a missionary who has opened the light not only of the Bible, but of all learning to a whole people.

Not all Europe was won by an Ulfilas or a Severinus. In many a picture gallery hangs a painting of the imposing spectacle of the baptism of Clovis, king of the Franks. That Christmas day in 496 was a turning point in European history. Along with Clovis his chiefs and army accepted Christianity while it is reported that the three thousand captives he had brought from his recent victory were baptized

by compulsion, whether they liked it or not. Clovis was one of the numerous rulers of that age who demanded a sign before they would become Christian. His wife Clotilda had long sought to win him to her faith. In a terrible battle against the Alemanni the Franks were at the point of defeat. The supremacy of Gaul was in the balance. Clovis implored his own familiar deities in vain. At last he prayed to Clotilda's God for victory, vowing that if he won he would give up his idols and receive baptism.

Back of this baptismal day of Clovis lay one hundred years of more or less militant effort to Christianize Gaul. The old Roman Gaul, where the great Irenaeus had labored, where Christian martyrs had stained the earth with their blood and where Christianity had become fairly well established, had been swept away before the barbarian invasions. And in the place of that province of Roman culture and settled life was a turbulent mixture of warring tribes, worshiping a whole array of gods in sacred groves and at many shrines. Across this troubled scene swept at an early date the strange figure of St. Martin

of Tours. Up and down the land he went at the head of a band of militant monks, breaking down idols, felling sacred groves and destroying pagan altars. Awed by their fiery faith many a simple tribesman became Christian. Churches were built, bishops ordained, and St. Martin established a monastery which trained monks for the missionary task of those generations.

But no great progress was made in re-winning Western Europe until Clovis accepted Christianity. It would be something of a mistake to say "became a Christian" for Clovis probably understood little of the meaning of Christianity and it is doubtful if his character was much affected by it. After being baptized Clovis continued his career as a conqueror, only now he was the champion of the Roman Catholic faith, backed enthusiastically by the church authorities. Clovis by his force and bravery had led his small tribe to victory after victory, expanded their territory and built a mighty army. He proceeded to bring a large part of western Europe under Frankish power, fighting gladly against Aryan Christians and heathen alike and

everywhere forcing the Catholic religion on those whom he defeated.

Under such circumstances it is not to be wondered at that many thousands were baptized who had only the vaguest ideas of what it was all about. Some attempt was made by the church to instruct these newcomers but, of course, many brought their paganism along with them into the Church. Nor is it strange that the Church thus established at the right hand of the civil and military power, and enriched with many gifts of land and other property, became a rather worldly institution and was not the missionary agency through which the rest of Europe was reached. Indeed, a little later the enthusiastic Celtic missionaries from Ireland and Scotland often found the Frankish clergy among their bitterest opponents.

Wholesale baptisms of uninstructed thousands and the extension of Christianity by regal influence or military force seem to us today impossible missionary methods, but they played a large part in the Church's plans in the Dark Ages. The great Augustine interpreted the sen-

tence "compel them to come in" to mean that pagans should be forced to accept Christianity.

A few illustrations may serve to show how general were mass "conversions" in a large section of Europe. After Ethelbert, King of Kent, had been baptized in 597 and the authorities of the kingdom had decided in favor of the missionaries, more than ten thousand of the people were baptized at one time. Legend reports that they performed the baptism on each other, two by two, at the command of Augustine, the missionary.

Charlemagne followed in the footsteps of his predecessor, Clovis, in extending Christianity by force. It took him almost thirty years to subdue the Saxons and force them into "conversion." Charlemagne "had them baptized first and evangelized afterward." In the process he made such laws as this: "If any Saxon shall try to hide himself unbaptized and shall scorn to come to baptism and shall wish to remain pagan, let him be punished by death." [1] Charlemagne made laws, also, to protect and sup-

[1] Jennie Hall, *Our Ancestors in Europe,* p. 153.

port the churches that he built and the missionaries that he sent out.

When Vladimir of Russia was baptized in 988 there were baptized also his army and vast multitudes of his subjects. Vladimir was another monarch who vowed to become Christian if he should be victorious in a certain battle,—with the additional proviso in his case that he should win the Christian princess Ann, a sister of the Emperor at Constantinople, as his bride.

We read of the forcible conversion of Esthonia as late as 1219, of Prussia during the period of 1238-83, and of Lithuania more than a century later. In Prussia "Christian" Knights of the Sword ravaged the country for decades to "convert" the inhabitants. Of Lithuania we read that Jagellon (King Ladislas III) was accepted in marriage by Hedwig, heiress to the throne of Poland, on the condition that he should become a Christian. Then he went through his territories effecting mass conversions by most peculiar means.

Even in those dark days voices were raised against such procedure. Chrysostom said, "It is not lawful for Christians to overthrow error

by force and violence, but they should labor for the conversion of men by persuasion, speech and gentleness." [2] And Hilary of Poitiers insisted, "God will not have a forced homage. Woe to the times when the divine faith stands in need of earthly power." [3]

It is gratifying to turn again to faithful missionaries who won so large a part of Europe to true religion. We might note that there were three rather distinct types of missionary work in Europe, the work of individual missionaries like Ulfilas and Severinus, mass conversions by force or outward influence and the work of the monastic communities and orders. The third includes, of course, the labors of some very great individual missionaries.

Let us imagine ourselves in one of the monastic communities in Scotland or Ireland in the seventh century. All through the little colony, housed in its rough wooden buildings, runs a strange spirit of excitement this morning. Despite their usual midnight service, which all attended, the brothers were awake before day-

[2] C. H. Robinson, *How the Gospel Spread Through Europe*, p. 170.

[3] Ibid., 171.

light, not this time because the rule of the order required it, but because of eagerness. The morning services have been held, particularly impressive this morning, and the necessary morning work in the kitchen and the barns attended to as quickly as possible. The fields and the workshops are deserted and the whole community has gathered round the gate. And now out from their number step a dozen men, looking much alike in their monkish robes, and slowly make their way down to the beach while the others follow. The wicker boat covered with hides is soon filled with both men and provisions. There is a pause while all unite in prayer to God to guide and bless the departing company. Then the frail craft pushes off and another mission has started on its way to carry the light of the gospel and the influences of civilization to some far land of strife and bloodshed and barbarism on the continent of Europe.

As the boat is lost in the distance, the brothers quietly climb the slope to take up again their humble tasks, in their hearts the thrill of a world enterprise for Christ. Day by day they plow the fields or reap the crops or grind the grain

into meal, they cast the nets in the nearby bay or shepherd the sheep on the hills, they fell trees to make room for a new field or to provide logs for an additional rough building to keep up with the community's needs. Earnestly they study the scriptures and the few other books that are among the colony's greatest treasures. Patiently and painstakingly they copy the precious words that there may be more books for wider use. They preach and teach in the nearby communities. Now and then they found a new church and put one of their number in charge of it. They minister to the sick and serve the poor and needy until the whole neighborhood comes to depend on them for many kinds of help.

So, in the midst of a pagan district they live, a Christian community and a demonstration of a better way of life. And gradually the pagan district begins to change, to take on more peaceful and settled ways, to copy the monks in making clearings and tilling the soil, in living honestly and mercifully and in worshiping and seeking to follow Christ. Now and then word comes back of the colony that went overseas.

Now and then other colonies go forth on missions to other fields. In the meantime monks come to the community from many places, even from great distances, sometimes to return later to their own people with the benefit of what they have learned.

It would seem hard to overestimate the influence of these monastic communities in evangelizing and civilizing Central, Western and Northern Europe. Their number was unbelievably large and some of them are known to have contained two or three thousand members. Even those who do not believe in the monastic idea may well question whether any other plan would have worked so effectively in that day. The state of Europe at the beginning of the Dark Ages was deplorable. There had been a terrible decline in the late days of the Empire and the inroads of the barbarians made matters worse. Once populous towns were deserted and overrun with woods and wild animals. Such dense forests as the civilized world does not know today covered much of what is now the most populous part of Europe. We are told that north of the Rhine alone six deserts existed

at the end of the sixth century. In the gloomy forests the Celts and Teutons and Slavs followed their gloomy religions, worshiping idols and the powers of nature, and all offering human sacrifices on occasion. Oracles were consulted for guidance, necromancers and soothsayers flourished. There was no education and, as we have seen, in many cases no written language. There was practically no knowledge of medicine. And there was an enormous amount of cruelty and bloodshed. Warfare and conquest were the business of the "noble" classes. And conquest frequently meant pillage and ruthless destruction. Captives were enslaved and cruelly treated. For the common people life was hard and poverty-stricken. There was little semblance of real justice. Only gradually did nations arise able to keep anything like peace over wide territories. Amid such unsettled conditions agriculture was naturally crude and the necessary arts of civilized life largely neglected.

Instead of seeking advancement in such a world, companies of Christian men turned aside and sought to develop really Christian communities. They set a mighty example for rough

and warlike peoples in the peaceful and self-effacing mode of their lives. Their practical contributions to the development of civilization have been suggested. The strict and unyielding discipline by which they governed their lives, seeking purity and holiness, demonstrated the possibility of Christian living in a lax and lawless age.

Always we must guard against taking too rosy a view of the Church's history just because we are Christians. The monastic orders did not remain at all times pure and high-minded. Doubtless they came to mean to some a rather easy escape from strenuous living. And they became in some instances roads to preferment. Even their strict discipline could not always overcome selfishness. And sometimes they became other-worldly to an extent that was very unhealthy. It is doubtful if their great leaders were always pleasant to get along with. Some of them did most unwise things. A bitter and bloody clan strife in Ireland was attributed to Columba's action in insisting on claiming a copy he had made by stealth from a precious manu-

script in a monastery although the abbot said the copy belonged with the original.

We must guard just as carefully against judging a bygone day by the standards of our own. The Dark Ages were difficult days in which to try to put into practice the religion of Christ. But judged by the highest standards known, the monastic communities made a tremendous contribution to the conversion of Europe. Always their earliest leaders were zealous for splendid Christian living. And ever and again new leaders arose to insist on higher standards and stricter life. We must briefly note the achievements of some of the monks who were outstanding leaders in the winning of Europe.

In 432 St. Patrick landed on the coast of Ireland with a band of followers. Like Ulfilas he was coming back to the land of his captivity. At the age of sixteen he had been carried away with hundreds of captives in a raid made by Irish chieftains on the coast of Scotland. Succath, as Patrick's name was originally, had been sold to a chief in north Ireland. There he served as a shepherd. Escaping after six years and again escaping from a subsequent captiv-

ity, he could not stay comfortably at home for hearing in visions voices from Ireland calling, "We entreat thee, holy youth, to come and walk with us." After studying in southern Gaul and being ordained a bishop he set out to give his life to Ireland. He was rebuffed at the first landing place. At the next a chief met him and was on the point of killing him for a pirate. The chief became instead Patrick's first convert in Ireland and his lifelong friend and helper. Up and down the island Patrick carried his message in the face of the opposition of the Druids. Princes and chiefs were won by his earnestness and zeal. He carefully selected leaders for the church and trained them. The young of both sexes flocked to the schools he founded and there learned to read by use of the alphabet which he invented. It is typical of Patrick's spirit that he particularly sought out his former owner and earnestly tried to win him to Christ.

Doubtless before St. Patrick's time there were Christians and churches in Ireland but their influence was evidently very limited for he found the island given over to paganism, clan feuds and bloodshed. He left it, after a long life of

service, dotted over with schools and churches and monasteries around which were growing peaceful communities. Paul Hutchinson says of him, "Not only did he transform Ireland, giving it a type of piety and a standard of culture better than that of any other part of the Europe of his day, but he inspired a whole line of Christian heroes, who ultimately took the gospel through all the rest of northern Europe." [4]

Columba, born about 521, of royal lineage, founded several monasteries and many churches in Ireland before he set out in a skin-covered boat of wicker for the northern coast of Scotland. With his twelve companies he landed on the little island of Iona, destined to be long famous as a center of Christian learning and missionary zeal. To it came men from many lands. Both among the Scots, who had recently come over from Ireland to found a kingdom and were nominally Christian, and among the Picts who were pagans, Columba soon won large influence. Throughout the land he founded churches. Out of all the surrounding islands he

[4] *The Spread of Christianity*, p. 37.

and his followers went. A large number of monasteries was established. It is remarkable how these early missionaries embodied their message in themselves and inspired their followers. Columba was an indefatigable laborer, his biographer noting that he allowed no hour to pass in which he was not engaged in some useful employment. After his thirty-four years of missionary labor Scotland could practically be called a Christian country. Of Columba and his followers Dr. Carver writes:

"These missionaries preached as far as possible in the common tongue, founded monasteries and schools, taught farming and the arts of civilization so far as they knew them, and contended for genuine faith, pure living, personal religion. . . . Besides the conversion of Scotland, they labored successfully in Eastern England, where they came into long conflict with Roman Christianity; in South Germany, where they were a strong factor; in Northern France, where they were the strongest factor, and in Helvetia (Switzerland and Tyrol)." [5]

The most famous of the Celtic missionaries to the continent was Columbanus. In 589, at the age of thirty, he set out for Gaul and, passing by safe and comfortable places where he was importuned to stay, found a wild and desolate spot

[5] A Syllabus of Lectures on the *Outlines of the History of Christian Missions.*

for a monastery on the Vosges range on the border of the kingdom of Austrasia and Burgundy. The state of parts of Europe in those days may be imagined from the condition of the country where Columbanus settled. "War and devastation had well nigh effaced the traces of Roman colonization; what Roman industry had cultivated the sword of the barbarous invader, and especially of Attila, had restored to solitude, and made once more the haunts of the bear and the wolf." [6]

Here amid dense forests, first at Anegray and then at Luxeuil, Columbanus and his followers built their monasteries and began to influence wide areas. They came into conflict with the Frankish clergy and later with the wicked queen mother who dominated the court of her immoral son and hated Columbanus for denouncing him and her. Finally the monk, with some of his followers, was forcibly taken captive and placed on a ship bound for Ireland. In a shipwreck he escaped, landed in a friendly domain and hurried through this and other inviting places to

[6] Maclear, *History of Christian Missions in the Middle Ages.*

wild parts of Switzerland where he and his followers, particularly St. Gall, continued their work. The severity of the discipline by which these monks bound themselves and their unwavering insistence on the highest moral living had a wide influence.

Other famous missionaries came directly or indirectly from Rome. The story is familiar of how the abbot Gregory passed a slave market in Rome when some fair-haired boys were exposed for sale. He inquired of what race they were, and on being told "Angles" said, "Not Angles but Angels." He tried to go as a missionary to their land but was recalled to Rome by popular demand. In 570, Ethelbert, King of Kent, married a Christian princess, daughter of the King of Paris. By agreement she was allowed to keep her religion. A bishop went with her to England and Ethelbert permitted Christian services in a little church that remained standing from Roman-British times. It is not to be wondered at that some of the people, with their old religion breaking down, wanted to be instructed in Christianity. Requests were sent to the Frankish bishops for missionaries.

In 595, Gregory, now pope, directed that in Gaul English youths be bought up and placed in monasteries to be trained as missionaries to England. The next year he sent forty monks from his own monastery, under their prior, Augustine, to begin the evangelization of the island. We are told that, terrified by the perils of the journey and the reports of the savage character of the Saxons, they returned to Rome. But Gregory sent them back. From an island near the British coast they sent word to Ethelbert that they had come from Rome as bearers of joyful tidings of the living and true God. Ethelbert went to the island to meet them, taking precaution to have the meeting outdoors where he would be safe from any magical charms the newcomers might work. After the meeting the king promised protection and freedom to the missionaries and to any of his subjects who wanted to hear them. A little later the king accepted the new faith. Kent became nominally Christian and progress was made also in Essex though there was backsliding in both places later.

The strong kingdom of Northumbria was

more slowly won. Here again a Christian queen had much influence. The king, Edwin, had married the daughter of Ethelbert, who like her mother was accompanied by a bishop and allowed to keep her religion. Edwin finally left the decision to the Witan. What a picture—this gathering of rugged chiefs trying to decide between Christ on the one hand and Odin and Thor on the other. In the course of the discussion, one thane, so the legend says, spoke those beautiful words that bear repeating again:

"The present life of man, O King, may be likened to what often happens when thou art sitting at supper with thy thanes and nobles in wintertime; a fire blazes on the hearth, and warms the chamber; outside rages a storm of wind and snow; a sparrow flies in at one door of thy hall, and quickly passes out at the other. For a moment, while it is within, it is unharmed by the wintry blast, but this brief period of happiness over, to the wintry blast whence it came it returns, and vanishes from thy sight. Such is the brief life of man; we know not what went before it, and we are utterly ignorant as to what shall follow it. If, therefore, this new doctrine contain anything more certain, it justly deserves to be followed." [7]

The bishop was brought in to explain the new religion. It was the high priest, however, who

[7] Quoted from Maclear, *History of Christian Missions during the Middle Ages,* p. 113.

won the day by offering to lead the party that should destroy the chief temple of the kingdom dedicated to Odin and Thor.

We are told that in fifty years the entire heptarchy of England had abandoned idolatry, but Christianity did not complete its conquest of the island till the reign of King Canute, 1030.

England played a great part in the winning of Northern Europe. "Out of Northumbria came Wilfred of Friesland (687-9); Willibrord, the 'Apostle of Holland,' to Friesland (690); the brothers Ewald and numerous others; Alcuin, the teacher of Charlemagne; and the greatest English missionary before modern times, Winfrid, or Boniface, who from 716 was at once a great missionary worker, general and statesman, who throughout the 'Germanic regions,' converted organized missionaries and converts and reorganized churches into the one Church of Rome." Boniface worked among the Alemanni, Hessians, Bavarians and Franks. It is reported that 100,000 persons received baptism under his immediate direction. Dr. Henry van Dyke's story, *The First Christmas Tree,* purports to tell how Boniface felled the

sacred oak of Thor before a terrified throng of that god's followers and so won a great victory. Boniface labored in Friesland (Holland), Gaul and Germany, penetrating into the very heart of the latter land and founding a strong church there. In his old age he longed again to preach to the heathen Frieslanders who had been his first love. There in Eastern Frisia, after a considerable success, he was put to death by pagans along with fifty or more missionaries whom he had gathered around him on a special occasion, in 755.

Charlemagne is reported to have wept as he looked out of the window of a banquet hall at the sails of marauding Viking ships approaching the shore, thinking of what these wild raiders would do to his realm after his death if they dared attack it during his life. True enough, Europe, which had known so many invasions and suffered so much, was to be afflicted for generations more as the slim vessels of the Northmen bore down on all her coasts and spread terror along her rivers even as far as Greece. The state in which they kept Europe may be imagined from the insertion into the

prayers of the Church of a petition for deliverance from the fury of the Northmen. Everywhere these invaders destroyed Christian churches and monasteries. Clearly the thing for Christian lands to do was to try to convert them. But what a task! Even here faith and missionary heroism did not falter. A monk named Anskar was nominated and gladly accepted the task. So threatening was the prospect that on his first trip only one monk dared accompany him. After two years of work there was a rebellion against the king under whose auspices Anskar had entered Denmark, and the missionary was driven out only to find that an embassy had come from the King of Sweden to the Emperor, Louis, asking for some one to teach his people about Christ. So Anskar began work in Sweden. Later he was made archbishop at Hamburg to direct all the work for the Northmen. And though pagan hordes swept down and destroyed Hamburg, not even sparing the Christian books that were so scarce, the work went on. Anskar was perhaps the first medical missionary. He was a man of unusually devoted prayer life. The work which he started required

generations for its completion. The Danish King Harold with his army was baptized in 972, but Sweyn reestablished paganism a little later. The first Christian king of Norway was Hakon (936-44). Earl Hakon reestablished paganism after a generation. About 1000 the forcible conversion of the country began. There was not a Christian king of Sweden till Olof (993-1024) and the great image of Thor was not destroyed till 1015.

Something must be said of the work in Eastern Europe though the Eastern Church was not an active missionary agency. Behind the waves of Celtic and Teutonic invasion of Europe there followed the Slavs who settled in the regions left by the Teutons. In time they came to inhabit, besides other lands, much of the Balkan territory, Russia and what is now Poland. The great missionaries to the Slavs were Cyril and Methodius, brothers, members of the church in Thessalonica which had been originally founded by Paul. One day there came a call for missionaries to go to Crimea and help the king of the Cazars decide between Mohammedanism, Judaism and Christianity as

the religion to displace idolatry. Cyril went and was successful. Then came a call from Bulgaria. The Bulgarians were Tatars who had conquered the Slavic population and adopted their language. Again a Christian woman wielded a great influence. A sister of the prince Bogoris had been a captive in Constantinople and there became a Christian. Her efforts to convert her brother were unsuccessful until during a famine she induced him to pray to God for help after his native deities had failed him. Another story says that the barbaric chieftain was terrified into accepting Christianity by a great painting of the Last Judgment with which the missionary Methodius, who was also an artist, adorned his hall after persuasion had failed to reach the king. At any rate, Bogoris and many of his court were baptized.

From Bulgaria, Cyril and Methodius pressed on to Hungary and worked for the conversion of the Moravians and Bohemians. Of the glorious missionary work of the Moravian Church there will be occasion to speak later. Some one has suggested that a direct line might be traced from the call of the man of Macedonia down through

the Thessalonian Church and out to the ends of the earth through the Moravians.

The two missionaries translated the Bible into the Slavonic tongue, after having reduced the language to writing. They made use of Greek, Armenian and Hebrew letters in the alphabet they invented. So again missionaries gave a whole people the Bible in their own tongue and also laid the foundation of a great literature.

The greatest land in the Eastern Church came peacefully to Christianity. In 955 Princess Olga of Russia journeyed to Constantinople to learn more about the Christian religion. There she was baptized. Returning to Russia, she tried to persuade her son to accept her faith, but that hardy warrior, who wrapped himself in a bear-skin and slept on the ground with his head pillowed on a saddle, held to the gods of his fathers. Olga's grandson Vladimir came much under her influence but for a time turned to paganism, even offering human sacrifices in times of great stress. Emissaries of the three great religions already mentioned sought him as a convert. He sent representatives to view these several religions at work and they returned

greatly impressed by what they had seen in Constantinople, particularly in the great Church of St. Sophia. The terms on which Vladimir finally accepted Christianity have already been stated. He caused the huge idol, Peroun, to be dragged in disgrace from its temple and flung into the Dneiper (this was in 992) and erected a Christian church where the temple had been. At the suggestion of missionaries, Vladimir instituted careful and systematic education which was unfortunately stopped by later emperors.

Such in very brief outline is the story of the coming of the gospel to our forefathers in Europe. We may question some of the methods used and we may be disappointed at some of the results. It is certain that many thousands came into the church from wrong motives. Often there were very considerable advantages connected with conversion or very serious disadvantages attached to remaining outside the church. It is certain, also, that multitudes came into the church without any conception of what it was all about. They did not really know what Christianity meant. In fact the missionaries themselves often held and preached very inade-

quate ideas on that subject. And no systematic training of converts was undertaken for the most part.

If Europe had really become Christian how very different must her life have been during the past centuries. It would not be a sorry tale of strife and jealousies and selfish ambitions and cruel wars that would be taught today as European history but a story of the conquering of nature and the development of arts and sciences for the sake of peaceful peoples and the building of brotherly life. Nevertheless, a little consideration will convince most of us that the "conversion" of Europe meant an enormous advance. Dr. C. H. Robinson puts it whimsically when he says:

> "In the beginning of the third century of the Christian era Dion Cassius, referring to the inhabitants of Britain, described them as an 'idle, indolent, thievish, lying lot of scoundrels.' As a result of Christian teaching extending over fifty generations, the proportion of the inhabitants of Britain to whom these epithets can justly be applied has perceptibly decreased." [8]

Aside from the direct religious results of mediaeval missions, three very definite social

[8] *History of Christian Missions*, p. 9.

results are claimed by C. H. Robinson in *How the Gospel Spread Through Europe;* the increased value set upon child life, the care of the sick and afflicted and the abolition of slavery. In addition we have seen the spread of agriculture and the peaceful arts, the beginnings of education and of literature, the lessening of cruelty and the growth of justice and kindness. Dr. Robinson says again:

"At the time of the Christian era the whole Roman Empire did not contain a single hospital. The first of which any record exists and which was the forerunner of those that are now to be found in almost every town in Christendom, was built at Rome by a Christian lady named Fabiola, in the fourth century. Another founded by the Christian emperor Valens at Caesarea dates from about 375. The French equivalent for hospital, Hôtel-Dieu, suggests its Christian origin." [9]

In summing up this period in his book, *The Missionary Enterprise,* Dr. E. M. Bliss says, among other things:

"Neither Greece nor Rome produced a single character of the type of Patrick, Columbanus, Boniface, or many of their associates. However ignorant and uncouth the masses of Central and Northern Europe, they far outshone in purity and nobility of life the corresponding

[9] *How the Gospel Spread Through Europe,* p. 173 f.

masses of the best civilization that preceded them, and still more perhaps their own ancestors.

"Christianity had planted the seeds of growth. Whatever of intellectual, moral, social, civil, political development there is in Europe or America today can be traced directly to the labors of the missionaries of that time, while the Christian Church owes them a debt of gratitude scarcely less than it owes to the apostles who under God gave them their inspiration.

"They furnished both an inspiration and a challenge to the modern Church in its advance to lands then practically unknown. If Christianity then, with the comparatively feeble and inadequate means at its command, could subdue such diverse and such hostile races as the Celts, Norsemen, Goths, Slavs, Magyars, it surely need not fear failure with any other. If almost single-handed its missionaries could do what those did, the modern missionary with the cordial, hearty support of a great Church behind him should accomplish much more." [10]

[10] P. 34.

## CHAPTER III

## BRINGING THE CROSS TO THE NEW WORLD

Of all the days before our own in which one might wish to have been born, there can scarcely have been a time more thrilling than the hundred years between the middle of the fifteenth and the middle of the sixteenth centuries. Some one has described Western and Central Europe at the beginning of that period as in a state of siege. On the west was a vast, unexplored ocean, beyond whose expanse the common mind pictures all the horrors of a nightmare. Along the eastern border were the wild hordes of Central Asia whose inroads had more than once sent stark terror through the lands of the West. To the south and southeast the forces of Islam cut off the ancient lines of trade and travel. As at the gate of some beleaguered city, the fierce Ottoman Turks hammered relentlessly at Europe's southeastern portal. With the defences of Constantinople crumbling away, the whole continent trembled. And then Europe broke the siege.

In 1445 Portuguese ships beating down the coast of Africa went beyond any of their predecessors and found a great river and fertile country where tradition had painted dreary desert. A new world began to appear before the eyes of men. In 1486 a Portuguese, Diaz, rounded the southern end of that vast continent and sailed up the east coast. And then the great year, 1492. Armed with the newly acquired mariner's compass and a conviction that the world was a globe, Columbus with his three tiny boats dared the open ocean. What would it have meant to stand on the coast of Spain months later and watch those little storm-tossed barks come sailing back, having found beyond the deep a new world! Overnight man must change his flat world for a globe. Overnight the ocean lost that old nameless terror.

Again and again Columbus sailed, exploring miles of new coasts. In 1498 the Portuguese by the old route around the Cape of Good Hope came to India. In a few years they reached Java, and in a few more annexed a great and wealthy empire in the Malay Archipelago. And only thirty years after Columbus found America

a little ship that had started west three years before came sailing back from the east, having circled the globe. Before the middle of the sixteenth century Spain and Portgual had conquered and were draining the wealth from almost all South America, Central America and Mexico, and great stretches to the north.

Out into this great new world, so suddenly revealed to the wondering eyes of men, went the Church. The priest accompanied the explorer and often wrought more heroically than he. Columbus himself gave three reasons for his journeys: "(1) desire for wealth, (2) love of adventure, and (3) search for new fields where the Church might be planted."

As will be remembered, the Pope generously divided in advance between Spain and Portugal all the new lands that might be discovered. As explorers set foot on a new piece of territory they would claim it in the names of the Church, the Pope, and the sovereign of their own country. In general Franciscan monks accompanied the earliest explorers and would immediately set about bringing the natives into the

Church. After 1540 the Jesuits played a large part in this mission work.

The rapidity of the outward extension of the Church in the New World was almost as amazing as the dazzling events of discovery and conquest. The subjugation of Mexico was completed in 1520. We are told that within twenty years the Indians were nominally Christian, not only throughout what we now call Mexico, but up through our own Southwest, all the way to the present Washington line. Monasteries were founded, churches built, and the regular offices of the Roman Catholic Church carried out. No doubt much of this was superficial, but it did put an end to human sacrifices and other abominable practices. We read that a century after Columbus' fourth voyage a Christian city had been founded in the heart of North America, in New Mexico, and that in ten years there were eight thousand baptisms.

For years a great Spanish empire extended through what is now our Southwest. Its influences remain to our day, in architecture, in language and in customs. Spanish is freely spoken in the legislature of at least one south-

western state. The oldest families of European descent in the United States are not the descendants of those who came over in the Mayflower nor of those who founded Jamestown, but of the Spanish conquerors who braved the hardships of mountains and deserts in the effort to establish their civilization in New Mexico, California and Colorado. Cut off from the center of Spanish influence in Mexico City, they maintained themselves for generations. Today, joined by hundreds of thousands of recent arrivals from Mexico, they form the field for a most interesting and varied home missionary service.

All down the west coast of South America at a very early date, the Jesuits and Franciscans carried on their work, and soon missionary endeavors were being made in all the new colonies of Spain and Portugal. There was a terrible side to this "conversion" of the natives. The conquerors were for the most part seeking wealth with very little regard as to how they got it. They were cruel, greedy, selfish and lustful. They seized the riches of the natives and put them to work as serfs or

slaves to make more wealth. Too often the priests were ready instruments in all this. In the perfidious betrayal of the Inca of Peru by the unprincipled Pizarro a priest played an inglorious part. Except in rare instances the explorers did not demonstrate at all the Christian spirit, but they thought to extend Christianity by force.

It was quite customary in those days to try to establish the Church by the sword. Civil and ecclesiastical authorities at Madrid deliberately drew up a formal statement instructing the invader of a new province to summon the rulers and the people to acknowledge the Church, the Pope, and the sovereigns of Spain. If they refused, the invader was to tell them that by God's help their land would be forcibly entered and they would be subjected to the Church and to the rulers of Spain. Further they were to be told that their goods would be taken, that all the damage possible would be done to the people, and that they, their wives, and their children would be taken into slavery and sold wherever it should please the Spanish sovereigns. One historian adds: "It was found

necessary to the due training of the Indians in the holy faith that they should be enslaved, whether or no." Under such treatment populations were decimated and once noble races with high achievements were reduced to a degradation from which they have not recovered even today. Millions of the descendants of these ancient peoples have not yet learned of the love of Christ.

Against this intolerable crime in the name of religion were pitted the voices, lives, and labors of some of the noblest missionaries who ever lived. With Columbus on his last voyage came Bartholomew de Las Casas, a young man who was to be the first priest ordained in America. He went to work in Haiti. For a time he was a planter with Indian slaves laboring on his estates. But the cruel sufferings of the natives under the Spanish yoke stirred his soul. To plead their cause he went to Spain where he was appointed "Protector of the Indians" by King Ferdinand. The rest of his long life—he lived sixty-eight years after coming to America—he spent in tireless service for the Indians of the islands and the mainland. Often he interposed

between Spaniards and Indians, saving the natives from massacre. In the hope of delivering the natives from enforced labor that was far beyond their strength, he suggested importing negro labor from Africa, evidently thinking that negroes could endure the conditions more readily. This great mistake he came to regret bitterly before he died.

But in his life and spirit Las Casas was far beyond his day. "At a period when brute force was universally appealed to in all matters, but more especially in those that pertained to religion, he contended before Juntas and royal councils that the missionary enterprise is a thing that should stand independent of all military support, that a missionary should go forth with his life in his hand, relying only on the protection that God will vouchsafe him, and depending neither upon civil nor military assistance." [1] In any list of the world's great missionaries Las Casas deserves an honored place.

In the same noble succession belong other names of Spanish and Portuguese missionaries. Outstanding among them is José de Anchieta.

[1] Robinson, *History of Christian Missions*, p. 401.

A brilliant lad in a Portuguese university, he attracted the attention of the Jesuits who put him into training. So severe was the strain of kneeling at eight masses a day that his body began to give way. With the indomitable will that characterized his after life, he forced himself to continue till his spine was permanently injured and he became a hunchback. At the age of twenty-one he went to Brazil, just then being colonized. He was delegated to start a little Jesuit college, the first classical school in America. In addition to all his other duties, he found time within a year to learn the Indian's language and to write a Tupi grammar.

Besides being teacher, Anchieta became physician and laborer. Particularly he learned how to make a tough shoe for the hard work of traveling through the wilds. He made beautiful songs that the people gladly sang in place of the coarse ones that had been popular. He wrote and produced a drama to teach better ways of life. He wrote splendid verse that became the foundation of Brazilian literature.

Many stories are told of him. When there were no books in his school, he would laboriously

copy off the advance lesson for each student, sometimes being found in the morning hard at work exactly where the students left him the night before. Often he forgot to eat.

"He slept on the bare boards of his dwelling with his shoes, or perhaps a neat bundle of brambles, for a pillow. The three things he needed the most were a desk, a pen and a horse. The first two he borrowed, for of personal property he wished none; and he refused even the gift of a poor old work horse because it would have been too great a luxury. It suited him better to take his trusty staff and make the rounds of his district barefooted. Day and night he was ready to answer calls for medical aid, though when he was in great pain himself and needed assistance he never could bear to disturb any one, and by sheer will power forced himself not to call for help. Yet Anchieta was by no means a doleful sort of person, and discomfort and illness seem never to have put an edge on his disposition. People loved him for his gaiety and friendliness and the most miserable old Indian in town would cheer up when the padre came to pass the time of day." [2]

Perhaps the act for which Anchieta is best known was his going voluntarily with two other Jesuits as a hostage to the embittered Indians who had finally determined to blot out the Portuguese and be done with their slave-driving forever. Here for several years, often in great

[2] Daniels, *Makers of South America*, p. 34 f.

danger, Anchieta lived his quiet life of service, and strove to maintain peace between Indians and settlers.

The missionary settlements of the Jesuits along the valley of La Plata and the Amazon were called "Reductions." In the early 1700's they contained more than one hundred thousand Indians. The Indians were taught the arts of peace, and elementary education was universal among them. Indeed, the Jesuits in Paraguay wrote one of the great chapters in human history in the peaceful and prosperous settlements they developed against the opposition of pagan Indians and the hatred of slave-driving settlers. But it was not cheaply done. For decades there was scarcely a year without at least one martyrdom. Whatever one may think of some of the methods of these missionaries, one can but honor their devotion; before their amazing courage one must stand in silent homage.

"Gaspard de Monroy, baffled in one of his journeys by the obstinate ferocity of an Omagua chief, who not only rejected the gospel himself, but threatened the most horrible death to the missionaries and to all who should embrace their doctrine . . . set out alone and entered

the hut of the savage. 'You may kill me,' said the father, with a tranquil air as soon as he stood in the presence of the barbarian, 'but you will gain little honor by slaying an unarmed man. If, contrary to my expectation, you give me a hearing, all the advantage will be for yourself. If I die by your hand, an immortal crown awaits me in heaven.' Astonishment disarmed the savage, and admiration kept him silent. Then, with a kind of reluctant awe, he offered to his unmoved visitor a drink from his own cup. A little later he and his whole tribe were converted."[3]

The suppression of the Society of Jesus in the eighteenth century gave the Spanish and Portuguese settlers the long desired opportunity to be rid of the troublous missionaries who had stood in the way of their oppression of the natives. To a very large extent the policy of ruthlessness triumphed.

It is of interest to note that the first university in the New World was founded in 1538 in Santo Domingo, followed by one in Peru in 1551 and another in Mexico in 1553. The first of these dates was ninety-eight years before the founding of Harvard by the Pilgrims, and the third was ninety-seven years before Harvard received its regular charter.

[3] Quoted from T. W. Marshall's *Christian Missions* in Robinson, *History of Christian Missions*, p. 420.

For various reasons the French and English were much slower than the Spanish and Portuguese in taking an active interest in the New World. But when they did start they did it with vigor. Beginning in 1608, the French laid claim to a magnificent empire embracing the northern part of what are now the New England states and New York, the whole valley of the St. Lawrence, the Great Lakes basin, and the Mississippi Valley to the Gulf of Mexico. Few pioneer journeys make more thrilling reading than that great trip of La Salle up the St. Lawrence, through the Lakes, and down the Mississippi. Into all this vast region went the missionary. And the French missionary was very different from the usual priest who accompanied the Spanish conqueror. He shared the dangers of the unknown regions with the pioneer. The new and exposed settlements were to a great extent protected by the influence of his love and sacrifice.

Bacon, in his *History of American Christianity,* writes:

"The annals of Christian martyrdom may be searched in vain for more heroic examples of devotion to the work

of the gospel than those which adorn the history of the French Missions in North America."

We are told that the first missionary to set foot in Canada was Father Fléché. In 1610 he came to Champlain's settlement in Nova Scotia. Within a year the local chief and all his tribe had become Christians. Fléché was followed by many of the choicest men and women the Church of France could send. Schools were started, monasteries built, churches established, and a very thorough missionary enterprise undertaken. A most successful work was carried on among the Hurons and Iroquois. Before Plymouth was founded French Christianity was at work in Eastern Maine and Northern New York, around Niagara and Lake Huron. Writes Bancroft: [4]

"Thus did the religious zeal of the French bear the cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully toward the homes of the Sioux in the valley of the Mississippi five years before the New England Eliot had addressed the tribe of Indians that dwelt within six miles of Boston Harbor."

It was not long before the missionaries got out into this further territory. Stations were

[4] *United States,* Vol. III, p. 131.

established throughout the wide American possessions of the French. In general the French missionaries were successful and built up good relations with the Indians. One of the illustrious names in this enterprise is that of Father Marquette. Suddenly these splendid territories of the French were transferred to the English after the Seven Years' War, and the dream of a French empire in America ended.

More than a century after the Spanish and Portuguese began to take over what they considered the richest parts of the New World, no permanent settlements had been made in that section of the Americas which was to play the greatest part in the world's life. Within another century and a quarter the Atlantic seaboard of what is now the United States was lined with prosperous colonies of free people who had built thriving cities, developed rich plantations, carried on a brisk trade, planted schools and churches everywhere, and were gradually pushing out along the fertile valleys toward the west. The heroic tales of this bold adventure that brought together the pioneers of many lands for the planting of a great nation need not be

retold here. They may be read in any good history and should be read often by all those who would help keep America true to the dreams that gave her birth.

Here we are concerned with a strange phenomenon in the history of the spread of Christianity, the wholesale transplanting of many churches, members, ministers and all, to a far distant land inhabited by undeveloped pagans. To reach those pagans was a part of the purpose of many of those first settlers, but of that we shall speak later. Most of the races of Europe and practically all the great Protestant churches had a part in this planting of a section of Christendom on an alien shore.

In 1607, after numerous disastrous attempts, a permanent colony was finally planted in Virginia at Jamestown. With canvas for shelter, religious services were begun and continued, not only on Sunday, but also every morning and evening even when a large share of the colony consisted of worthless rascals. The Virginia Company, that sent forth the Jamestown colony, was a Puritan organization. Its leaders represented that party in the English

Church which was striving for reform and religious conviction. They made every effort to establish vital religion in the colony, selecting with care the governors and pastors. One of the governors, Sir Thomas Dale, was a most earnest Christian and labored indefatigably for the spiritual welfare, not only of the colonists, but also of the Indians. It was from him that Pocahontas received instruction in Christianity. He said that for the winning of that one soul he would consider his labors in America well spent. The Company would have welcomed the Pilgrims from Leyden as settlers at Jamestown, and did keep in close touch with the settlement in Massachusetts. But the reactionary party under the Stuart kings finally won out, the Company's charter was revoked, and the king's servants, the bishops, were able to dictate the church affairs of the colony of Virginia. Already the Church of England had been made the Established Church; now its offices were largely filled with unworthy men and religion fell into a bad way. Nonconformists were persecuted and driven out—to be welcomed by the Catholic governors of Maryland! Years later Quakers,

Presbyterians, Baptists, and Methodists helped revive Christianity in Virginia and other southern colonies.

Of the great moments in the history of the human race, surely one of the greatest was in the crowded cabin of the Mayflower, tossing in a wintry sea off the unknown coast of Massachusetts on the evening of November 21st, 1620. A flickering light made weird shadows in the corners of the little room and brought out the strong faces of earnest men as one by one they signed their names to a document "in the presence of God and one another, covenanting and combining themselves together into a civil body politic." The little company had already been exiles in a foreign land for twelve years and had now come to an uncultivated and hostile shore to maintain its own life and to worship God according to its own conscience. Here, without asking leave of ruler or governor, it formed itself into a civic organization in the sight of God, recognizing him as much in civic as in church affairs. In like manner it set up in the new land a church that did not derive its authority from any church in Europe, but in

which the members bound themselves together to worship and serve God, and in which ordination to the ministry came from the people of the church itself.

The Pilgrims soon had as neighbors a large and flourishing colony of Puritans who had not separated from the Church of England. Eight years after the landing at Plymouth came a pioneering party who, with those who remained from an earlier settlement, formed Salem (meaning "peace"). A royal charter was secured, establishing a free commonwealth in the wilderness. The next year came six vessels with four hundred people and ample tools and equipment. The persecution of Puritans in England worked out strangely for the good of Massachusetts. In 1630 the officers of the company that held the royal charter brought their charter to America, and Massachusetts became practically an independent republic. Ten years later we read that about twenty-one thousand Englishmen, or four thousand families, had come over in three hundred ships at a cost of something like a million dollars.

These Puritans had been bitter opponents of

the Separatists in England, but in America they soon adopted the same church policy as Plymouth had. Their ministers had been ordained in the Church of England, but neither they nor the people recognized that ordination as valid in America. A service was held in which the first ministers were chosen by ballot and inducted into office with prayer and the laying on of hands. Congregationalism became the established form of church life in Massachusetts, supported by public funds. The people were quick to build churches and in a remarkably short time had set up Harvard College particularly to educate leaders for the churches.

Several colonies were founded by churches or groups of people who for various reasons broke off from Massachusetts. The story of Roger Williams' settlement at Providence is well known. He proclaimed freedom of religious belief. New colonies were founded at Hartford and at New Haven by courageous Christian leaders, the one at Hartford with "the first example in history of a written constitution—a distinct organic law constituting a government and defining its powers." This document was

to have a notable share in the history of free constitutions in America.

Later New Haven and Hartford united. The plan of agreement seemed to some of the members of the New Haven colony to give away precious things, so a whole town and church, headed by its pastor, left all that they had won by thirty years' toil, and migrated to New Jersey, there to found the city of Newark. Of such sturdy stuff were the foundations of our nation builded.

The Dutch established trading settlements along the Hudson and Delaware Rivers very early. Very soon after the founding of Plymouth colonization by the Dutch began. In 1626 services of worship were held over the horsemill in Manhattan. Two years later the little village welcomed a minister, Jonas Michaelius, who was able to gather fifty communicants for the Lord's Supper and to organize them into a Reformed church. The Collegiate Church of New York City has had a continuous history from the days of New Amsterdam. It is claimed by some that the Dutch established a church before the Pilgrims landed at Plymouth.

The Dutch were not very zealous in promoting the cause of religion, but under their rule liberty of conscience was allowed. It is interesting to note that by the middle of the 1600's there were in Manhattan Calvinists, Catholics, English Puritans, Lutherans, Anabaptists and others. The New Netherlands soon passed into British possession and the Church of England became the Established Church in New York.

*The New York Times* for May 5th, 1925, contained a story that recalls one of the purest attempts to bring Christianity to America. According to that paper, women cleaning in a New York church found in a desk drawer some old papers which they threw on a rubbish heap. One of the women later salvaged them. They proved to be priceless documents. Among them was the original ordination certificate of Justus Falckner, evidently the first Lutheran clergyman to be ordained in the New World. The ordination took place in the Gloria Dei Church of Wicaco, Pennsylvania (now a part of Philadelphia), in 1703. The Gloria Dei Church and the Old Swedes Church at Wilmington remain as monuments to the noble dreams of

King Gustavus Adolphus of Sweden for planting in Delaware a colony that would be "a blessing to the common man as well as to the whole Protestant world."

Maryland, founded in 1634 by Lord Baltimore, a Catholic, proclaimed religious liberty and became a haven for many who were persecuted elsewhere. It may be said that Lord Baltimore's colony was an enormous real estate deal, as some others were, and that there were excellent reasons for being tolerant. Presbyterians and Quakers prospered in Maryland. A generation after the founding of the colony an English Presbyterian, Matthew Hill, was ministering to many of the Reformed faith in Maryland. Their appeal for help to the Presbytery of Laggan, Ireland, in 1683, brought over Francis Makemie. He became a tireless missionary in Maryland and Virginia, and was instrumental in bringing over other Presbyterian ministers and building up many churches. Under his leadership was formed the first Presbytery in America, at Philadelphia in 1706. Soon after this, Mr. Makemie was arrested and imprisoned for six weeks in New York, along

with a fellow minister, for preaching without the governor's consent. His able conduct of his own defense went far toward assuring religious liberty throughout the colonies.

Of the colonies further south, North Carolina was settled largely from the other colonies. Puritans, ill-treated in Virginia, crossed over into the Carolinas. The Church of England was made the Established Church, but had little effect. Quakers had a tremendous influence and early in the eighteenth century were reckoned to form one-seventh of the population. Among the Quaker missionaries to the southern colonies should be mentioned John Woolman, a true apostle of Jesus Christ.

South Carolina was settled direct from Europe by many different groups attracted by the promise of religious freedom. Along with members of the Church of England came many kinds of dissenters. Some of the earliest American Baptists are to be found here. They came from England. Later they were joined by a Baptist church from the Massachusetts Colony. Two shiploads of Dutch Calvinists came very early from New York. French Huguenots came in

large numbers and built their religious fidelity and devotion into the foundation of the colony. An influx of Scotch-Irish Presbyterians, coming a little later, had marked influence on the life of South Carolina. "The great names in her history are generally either French or Scotch." Lutherans also came to the Carolinas.

When the movement of population westward began these Scotch and Scotch-Irish from the Carolinas together with their brethren from other states were in the forefront of the migration into Kentucky and Tennessee. Some of them, along with English, French Huguenots and some Germans, found their way into the fastnesses of the southern mountains. There they remained while the currents of a developing nation passed them by. Today, several million strong, they live in comparative isolation, using the idioms of speech and following many of the ways of Old England. These direct descendants of some of the hardiest of the early colonists form the field of as interesting and promising home missionary endeavor as is being carried on in our day.

The founding of Georgia in 1733 was a truly

Christian enterprise of charity and good will. General James Oglethorpe, after a distinguished military service, entered Parliament at a very early age and began a career as a social reformer, almost singlehanded. The shocking condition of those who were imprisoned for debt stirred him deeply. Not content with relief measures in England, he projected a colony where these unfortunates could make a new start in life. All who were persecuted for their faith in any land would also be welcome. Whereas some colonies were business ventures, this was purely an enterprise of philanthropy. Oglethorpe, as governor, and the trustees of the territory served without pay, and Parliament voted £10,000 to promote the work—the only government subsidy granted to any colony. Among the many groups attracted to Georgia were Moravians, communicants of a church that was already embarking on foreign missionary endeavors that were to write a glorious chapter in the history of Christianity.

Besides the Dutch who inhabited New Jersey when it was part of New Netherlands, that colony received Puritans from New England as

we have seen, and a very considerable number of Scotch Covenanters, especially when the bitter persecutions of James II drove out many of the best people of Northern Britain. The long-persecuted Quakers began to find a home when Quaker proprietors came into possession of West Jersey and later of East Jersey also. They proclaimed:

> "We lay a foundation for after ages to understand their liberty as men and Christians, that they may not be brought into bondage but by their own consent; for we put the power in the people." [5]

William Penn, a devoted Quaker, who somehow remained a favorite of the corrupt courts of the last two Stuarts, was called in to settle some difficulty in New Jersey. He was inspired to conceive a "Holy Experiment," as he called it. The king owed Penn a large debt which there was no chance of his ever recovering. He tactfully arranged to receive instead a huge domain in America, with practically unlimited rights of jurisdiction. He invited colonists, promising civil and religious liberty and voluntarily offering to turn all his power over to the

[5] Quoted in Bacon, *History of American Christianity*, p. 111.

people. Land was offered at forty shillings for a hundred acres and a small quit-rent. Through the Friends' correspondence the news spread afar. Word soon reached the persecuted groups on the continent. The response was tremendous. In 1683 Philadelphia consisted of three or four cottages; in two years there were about six hundred houses, a school and a printing press. By the end of the century it was a thriving town.

Large groups of Mennonites and other persecuted sects came from Germany, especially fugitives from the Palatinate who became the forefathers of the "Pennsylvania Dutch." There were later migrations from the Lutheran and Reformed Churches of Germany. Colonial Pennsylvania came to consist of about one-third Quakers, one-third Germans, and one-third miscellaneous, of whom many were Welsh.

No account of the religious beginnings of America would be fair that failed to notice the great influx of Scotch and Irish and Scotch-Irish, especially in the years 1665-1685, when they were bitterly persecuted by Charles II. They settled largely in New Jersey, Pennsyl-

vania, Maryland and North Carolina, and formed an element of great strength in the rising churches of the new land as well as in the long struggle for liberty and the establishing of free institutions.

One longs for time to tell the interesting story of the American churches from the founding of the colonies to the birth of the new nation. Two or three outstanding facts may be barely mentioned here. The first powerful American revival, known as the "great awakening," had a profound effect on life in the colonies. The initial force of religion had waned as the hard days of the early settlers had passed and an easier manner of life had come. Dominie Frelinghuysen of New Brunswick, New Jersey, Jonathan Edwards of Northampton, Massachusetts, and other leaders began to preach a religion of power and moral earnestness. The response was immediate and widespread. Then came George Whitefield. He had been a companion of Wesley in the famous "Holy Club" in Oxford. One of the most eloquent and powerful preachers in the whole history of the Church, he toured the colonies almost from one end to

the other preaching to vast congregations. Churches were stirred to their depths, many thousands were converted, pastors were quickened to more earnest effort. Altogether, in spite of many extravagances, there was a great new birth of religious faith and life. And as usual in such cases, missionary spirit was awakened. One of the first results of Whitefield's preaching in the South was a practical movement to teach the slaves, who up to that time had largely maintained the miserable fetish worship of Africa. Increased efforts to reach the Indians were made in many places.

The Methodist movement, with its insistence on the vital experience of salvation and on holy living, made a great contribution to the religious life of the colonies. Starting in England in the middle of the 1700's it soon reached America. Francis Asbury, the great circuit rider, became head of the Methodist Church in the colonies and by his wisdom and devotion and remarkable ability rendered an incalculable service to American Christianity. Under his leadership was built up that system of itinerant preaching that was to play so great a part in reaching

the frontier districts for Christ. No wonder that the debt of America to the circuit rider is recognized by the erection of Asbury's statue in Washington.

In the course of time the leading branches of the Church became well established in America. Synods, assemblies, yearly meetings and the other regular church bodies were organized. Colleges were built to train men for the ministry.

After the Revolution many of the churches had to face very difficult years of readjustment. This was particularly true of the churches that had been closely tied to the mother country, such as the Episcopalian and the Methodist. Gradually also all the churches had to learn to live without state aid; it will be remembered that in many of the colonies there had been established tax-supported churches. They did learn, and paved the way for a more virile religious life in America than state churches can be expected to foster.

It would not be fair to give the impression that the colonies that later formed the United States were entirely founded by religious people

and for high Christian purposes; far from it. All sorts and conditions of men came to the New World, and from all sorts of motives. Ambition, greed, bigotry, as well as the ordinary desire to get ahead in the world, all played their part in the early life of the colonies. The treatment accorded the Indians was in many cases scandalous. John Robinson, the saintly pastor of the Pilgrims, left behind in Holland, grieved that his beloved followers killed natives before they had won any to Christ.

On the other hand, any interpretation of the founding of these colonies that leaves out the great religious purposes which animated the outstanding leaders and upheld thousands of the common folk simply ignores some of the most patent facts of history. In every colony the religious motive was present and in most of them it was dominant. So good an authority as Bancroft, in summing up the story of the colonial period, says:

"Our fathers were not only Christians but almost unanimously they were Protestants. The school that bows to the senses as the sole interpreter of truth, had little share in colonizing our America. The colonists from Maine to Carolina, the adventurous companions of Smith,

the Puritan felons that freighted the fleet of Winthrop, the Quaker outlaws that fled from jails with a Newgate prisoner as their sovereign,—all had faith in God and in the soul." [6]

In one sense all this colonizing might not be called missions. It did most remarkably spread the Church of Christ and it prepared the soil in which should grow the most magnificent missionary enterprise in the world's history. Along with the colonizing, however, there was missionary work in the strict sense of the term.

On the first page of the same issue of *The New York Times* quoted above, appeared this article:

"London, May 4.—The record price of £6,800, the highest ever given for an American book, was bid today by Dr. A. S. W. Rosenbach at the Royal Society's sale for a translation into the Massachusetts Indian tongue by John Eliot, the 'Indian Apostle,' of Richard Baxter's 'Call to the Unconverted.'

"Printed in 1664 in Cambridge, Mass., this is the only copy extant. It was presented to the Royal Society in 1669 by Governor Winthrop of Connecticut. The competition for it was very keen, Quaritch being the runner-up."

This book, for which some $33,000 was gladly paid, represents part of the long labor of one of the first great Protestant apostles to the Indians.

[6] Quoted in Clark, *Leavening the Nation*, p. 19.

John Eliot, a young graduate of Cambridge, became pastor of the church in Roxbury, Massachusetts, eleven years after the landing of the Pilgrims. Much impressed by the need of the Indians, he gave himself for fourteen years to the study of the Algonquin language. The wigwam of a chief was the setting for his first sermon in the Indian tongue, in 1646. A movement of Indians toward Christ began almost at once. Wanting the Indians to see the Christian life lived, Eliot settled little groups of them around the villages of the colonists. (Would we dare use that missionary method today?)

He secured a grant of land near Boston on which to build an Indian Christian community with its own church, school, and Christian community life. The Indians who composed "Natick," as the town was called, bound themselves by this covenant:

"The grace of Christ helping us, we do give ourselves and our children to God to be his people. He shall rule over us in all our affairs, not only in our religion and the affairs of the church, but also in all our works and affairs of this world." [7]

[7] From *Winners of the World,* quoted by Glover in *The Progress of World-Wide Missions,* p. 86.

By 1871 some thirty-six hundred converted Indians had been gathered into fourteen of these "praying towns," and we read that in thirty years from the founding of Natick the Christian Indians numbered eleven thousand.

Moved largely by this work of Eliot, Puritan ministers of England and Scotland urged Parliament to undertake measures for the spread of the gospel in America. The result was The Society for the Propagation of the Gospel in New England. Thus in 1649, one hundred and forty-eight years before the society inspired by Carey, there was formed a great missionary organization which, taken over later by the Society for the Propagation of the Gospel in Foreign Parts, continues its work until today. The society was authorized by Parliament "to receive and dispose of monies in such manner as shall best and principally conduce to the preaching and propagating of the gospel amongst the natives and for the maintenance of schools and nurseries of learning for the education of the children of the natives." [8] Collections were ordered throughout all towns and parishes. The

[8] Quoted in Thompson, *The Soul of America*, p. 19.

first collection amounted to $60,000, a truly splendid sum for those days.

The early voyagers to the colonies felt that the preaching of Christianity to the Indians was part of their purpose. As early as the reign of Edward VI (1547-1553) instructions had been issued to navigators that "the sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery."

The first charter for an English colony in America, granted a quarter century before Jamestown, refers to the compassion of God "for poor infidels, it seeming probable that God hath reserved these Gentiles to be introduced into Christian civility by the English nation." [9]

The baptism of a Virginia Indian is recorded as early as 1587. A splendid contribution for missionary work in America was made the next year. Sir Walter Raleigh gave £100 to the Virginia Company "for the propagation of the Christian religion in that settlement."

The Pilgrims and Puritans professed that the winning of the Indians to Christ was one of the chief purposes of their colonies and they soon

[9] Quoted in Robinson, *History of Christian Missions*, p. 368.

took measures to spread Christianity among the natives.

Roger Williams should be mentioned among those who followed in Eliot's footsteps. Five generations of the Mayhew family, beginning in 1641 and carrying on till 1806, won and ministered to the Indians of Martha's Vineyard, Nantucket, and the Elizabeth Isles off the coast of Massachusetts. Other very early missionaries to the Indians were Alexander Whitaker, called the "Apostle of Virginia," and Thomas Dale, of the same colony, Campanius among the Swedish Lutherans, and the sterling Dutch Dominie, Megapolensis, who, when religion was in anything but a flourishing state in the New Netherlands, did splendid work among the Indians near Albany.

How much all this work prospered and what large expectations were held for it may be seen in the fact that one of the earliest buildings at Harvard was erected for the use of Indian students. At least seventy Indians are said to have been in attendance as students at William and Mary College at one time. Pastors and evangelists active in the "great awakening" took

large numbers of Indians into the churches. So zealously was Christ preached among them that in whole sections heathenism appeared to die out among the natives.

The great Jonathan Edwards, William Tennant of Log College fame, and others were active in seeking the Indians. But the most famous missionary of this revival period was David Brainerd. In four short years of active life he accomplished a remarkable success and lived with such apostolic zeal as to impress his life on centuries to come. He labored in Connecticut, Pennsylvania and New Jersey. Of his work in the last state it has been written: "His success here was perhaps without a parallel in heathen missions since the days of the apostles." Burning out his life before he was thirty, he became the inspiration of Henry Martyn, who went to live gloriously a few brief years in India and Persia, leaving likewise a deathless heritage. William Carey also received much of his impetus from the life of David Brainerd, as have many missionaries since.

Of all the noble missionaries who in nearly every colony loved the Indians with a great love

and sought them for Christ, it is impossible to mention even the names here. As the nation developed the settlers kept pushing the natives further and further west. Our fathers found the Cherokees in Carolina; some of them live today in Oklahoma. Generally there were earnest men ready to go along with the Indian and try to bring him the true knowledge of the God whom the white man often so poorly served. They shared the hardships and privations of the tribes among whom they worked; indeed the famous Missionary Ridge near Chattanooga was named for missionaries who gave up their lives seeking to protect the Cherokees against the atrocity that was visited on their nation.

Often these servants of Christ had to stand between the Indians and the selfishness of the white settlers, and in the end their work was largely frustrated by the unscrupulous greed of their fellow-colonists who professed themselves Christian. There are no finer pages in the long story of missions than those that record their loving and often heroic service. The dreams of

these pioneer missionaries to the Indians are still unfulfilled but many faithful workers are following in their footsteps and seeking to win the Indian for Christ.

## CHAPTER IV

## THE WINNING OF AMERICA

A generation or more ago in a pioneer section of Wyoming, a speaker was trying to impress on the boys and girls of a certain school the greatness of their state. He asked how many had been born in Wyoming. Only two or three had. The rest had all come from the "East." He asked how many expected to make their homes in the great state of Wyoming when they came to manhood and womanhood. One timid hand went up. The speaker asked the rest what they expected to do. As with one voice came the reply: "Go west."

The lure of the West—what a part that force has played in the romance of America's life. Each decade, as long as there was more "West" to be found, the word had a different meaning. And each decade the restless and the eager ones have pushed on in search of room, land, homes, fortune. The first missionary society to be formed in America spoke in its preamble of the new settlements in the West and the Northwest,

meaning New York State and Vermont. Even before the Revolution the movement along the Shenandoah Valley began in the South. The great migration through the passes of the Alleghenies was so rapid that Kentucky became a state during Washington's first administration and Tennessee during his second. The remarkable "Ordinance of 1787" and promise of government protection against the fierce tribes of Indians opened up the "Northwest Territory." This was the rich domain between the Ohio, the Mississippi and the Lakes. Into it flowed the second great tide of pioneers, largely Revolutionary soldiers accepting land in lieu of pay. The purchase from France in 1803 of the vast province of Louisiana stretched the West far off into the realms of fancy and earnest men denounced the folly of trying to extend the United States beyond the Mississippi. But it was only a comparatively few years till settlers went beyond the furthest boundary of Louisiana and laid claim to Washington and Oregon. A little later a whole empire was added to the Southwest when Texas sought annexation and the rest of the territory west to the Pacific and

north to the Oregon line was ceded by Mexico. In a few years more, "Seward's Folly" had added the great domain of Alaska, the true Northwest, about a sixth of the whole present area of the United States.

What a task was set before the American churches! To the original colonial area along the Atlantic the treaty that closed the Revolution added all the land to the Mississippi, making a total of almost 900,000 square miles. In two decades the Louisiana Purchase almost doubled the vast territory. There were small gains for a while and then the years 1845-48 saw the addition of more than 1,200,000 square miles. One period of fifteen years saw the admission of seven new states and four organized territories. The growth of population was more remarkable; less than four million in 1790, more than three times that number in forty years, trebled again in another forty years, 75,000,000 in 1900 and 105,000,000 in 1920.

If the nation was to be saved for Christianity the Church must keep abreast of this breathless expansion. There are those who lose heart in the work of trying to Christianize a settled,

orderly and educated community. Consider then the obligation of seeking for Christ turbulent and isolated frontiers, that shifted with elusive speed and where men were prone to live by the primitive passions, of ministering to incoming millions of many tongues and alien ways, of finding and applying the message of Christ to the increasingly complex situations of a rapidly developing nation.

Yet this is what missions in America have attempted, doubtless sometimes with mistakes and cross purposes, but with a devotion beyond praise, with resourcefulness that commands admiration and with such effectiveness as not only to establish the Church throughout the land and build Christianity into the foundations of American life and institutions, but to make America the great base for the most widespread Christian enterprise in the world's history. To follow such a story must be of thrilling interest to anyone who cares about the progress of the Kingdom of God.

For the prodigious endeavor of Christianizing the ever-moving West there was a great and providential preparation. The second general

revival in the American church took place at the end of the eighteenth and the beginning of the nineteenth century just when the westward movement got under way. The years immediately after the Revolution found American Christianity in a bad state. Men's minds had long been taken up with the struggle for liberty. Now thirteen new-born commonwealths faced the difficult task of learning to live together. War and camp life had been hard on the things of the spirit. In addition, the deism and infidelity of the current French philosophy had become very popular.

In the colleges religion had sunk to a terribly low ebb. In 1782 only two men in the whole Princeton student body professed themselves Christian. At Williams "infidelity became rampant even to the point of persecution. Ridicule and abuse were heaped upon any student who showed any signs of turning toward Christianity." In six graduating classes totaling 93 men there were only seven professing Christians, and in three of the classes not one.

But a great new birth was coming, a rebirth whose effects would be felt throughout the

United States and to the ends of the earth in such a movement for the Kingdom of God as had scarcely been known before in human history. The second revival differed from the "great awakening" in being a quiet, permeating movement all over the States. Pastors began to preach with a new earnestness. Churches awoke to new life and began to undertake the Christian tasks that were awaiting. In Southern New England church after church made arrangements to release its pastor four months at a time for work in the new settlements of Vermont and New York State.

In 1786 the Reformed General Synod appointed a committee "to devise some plan for sending the gospel to the destitute localities." Contributions were received from the churches and ministers sent on short tours in New Jersey, Pennsylvania, and Kentucky, and even to Canada.

Nine pastors were sent on missionary work to the "West" by the General Association of Connecticut (Congregational) in 1793. The beginnings of regularly organized home missions may probably be set in 1798 when the Missionary

Society of Connecticut was formed. Its purpose was "to Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States." The Massachusetts Missionary Society was organized the next year.

The first act of the first Presbyterian General Assembly was a unanimous resolve "to send forth missionaries well qualified to be employed in mission work on the frontiers for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and preparing the best means of establishing a gospel ministry among the people."[1] The same General Assembly requested its four synods each to provide two missionaries and to undertake their support by offerings from the churches. The Assembly of 1802 appointed a "Standing Committee of Missions." One of its first acts was to continue the work of evangelizing Negroes. This is the year from which the Presbyterian Church dates its organized home missions. In 1803 the General Assembly recorded

[1] Quoted in Clark, *Leavening the Nation*, p. 35.

great pleasure at the growing desire to spread the gospel among the Negroes and the Indians and took this as a sign of the genuineness of the religious awakening that had been in progress.

All this was none too soon. The first frontier was already settled by thousands. Alarming conditions of spiritual poverty and moral retrogression were reported from Kentucky and Tennessee. In response, preachers began to make their way into these areas. People came from afar to hear. Having so few opportunities for worship they would stay day after day. That American institution, the camp meeting, came into being. There was a real revival of religion. The Methodist circuit rider had a large share in reaching this and subsequent frontiers. Baptists, Presbyterians and others were active. In his *Winning of the West* Theodore Roosevelt tells of one of the very earliest missionaries:

"He came from New Jersey, and had been educated at Princeton. Possessed of the vigorous energy that marks the true pioneer spirit, he determined to cast his lot with the frontier folk. He walked through Maryland and Virginia, driving before him an old 'flea-bitten gray' horse, loaded with a sackful of books, crossed the Alle-

ghenies, and came down along blazed trails to the Holston settlements. The hardy people among whom he took up his abode were able to appreciate his learning and religion as much as they admired his adventurous, indomitable temper; and the stern, hard, God-fearing man became a most powerful influence for good throughout the whole formative period of the Southwest."

He founded the first church in that cradle spot in Tennessee, a log house built near Jonesboro in 1777 and christened "Salem Church." More than that, he built the first log high school, which developed into Washington College, Tennessee, the first educational institution in what was then the Southwest.

During the revival that marked the beginning of the nineteenth century, the colleges began to receive young men who made it their first business to be effective Christians. At Williams, one sultry August day, five such young men gathered for prayer at a favorite spot in a grove of maples. An approaching storm drove them to a nearby haystack for shelter. Their conversation turned somehow to Asia. The activities of the East India Company were making known to the world the life of that vast continent. While the storm raged, Samuel J. Mills,

who had long had the matter on his heart, proposed sending the gospel to Asia. There was not in all America a foreign mission agency. Yet this college freshman declared to his fellow students: "We can do it if we will." All agreed except one. Prayers of heroic faith followed and a verse of a missionary hymn ended the meeting.

Secretly some of the students bound themselves into the "Society of Brethren." Its purpose was "to effect in the person of its members a mission, or missions, to the heathen." Its constitution stipulated: "Each member shall . . . hold himself in readiness to go on a mission when and where duty may call." Thus, what has been called the first foreign missionary society in America was organized by young men who intended, themselves, to go out as missionaries. To do so they would have to stir the Church to form the agency to send them out and support them, and they did.

Mills and others of the "Brethren," after their years at Williams, went to Andover. Here the first theological seminary in America had recently been established. The motive of train-

ing men for missions had played a part in its founding. The zeal of the "Brethren" moved some of the professors and nearby ministers. They introduced four of the young men to the General Association of Massachusetts at its meeting on June 27, 1810. Mills, Newell and Nott (all named Samuel) and Adoniram Judson presented an earnest paper asking for guidance regarding their purpose to serve Christ in foreign lands. The next day the formation of a "Board of Commissioners for Foreign Missions" was authorized and the young men recommended to its care.

"The influence of that forward step," writes Dr. G. B. Clark, "was immediately felt upon home missions. Its early motto had been 'Save America'; but when its missionary horizon widened to include India, its motto lengthened, and ever since has been 'Save America to save the world!' Just this larger motive was needed to lift the enterprise of the home evangelization to its loftiest plane, and nothing probably has ever reacted upon the spirit of the home missionary worker and his work more than this providential broadening of its aim." [2]

Ever since that day home and foreign missions have been inextricably bound together and have reacted constantly on each other. The

[2] *Leavening the Nation*, p. 347.

direct practical results of the Haystack Meeting on the evangelization of America were very great. The American Board very soon undertook an extensive work among Indians. For many years it carried on home as well as foreign missions. The "Brethren" who did not go abroad labored zealously at home. Their "Society of Inquiry" at Andover and similar societies organized at other institutions played a most remarkable part in home missions. Twelve young men in the Society of Inquiry at Yale were moved to invest their lives in one of the new communities. They met often for prayer and study. Receiving urgent word from a pioneer missionary in Illinois, all but one of the young men went thither. Building churches, founding colleges and schools, and laboring in every good work these eleven men made an altogether incalculable contribution to the life of that developing State. Similarly a number of Andover students were led to invest their lives in Iowa in the infancy of that commonwealth. The Illinois Band and the Iowa Band, as they have been called, are but two instances of the part played by college and seminary young men in

planting the Church at the foundation of American life.

Samuel J. Mills, the prime mover in the "haystack meeting," became a great statesman of home as well as foreign missions. Left behind when the first missionaries were sent to India, he plunged into the work at home with tremendous energy. On two long missionary tours, each time with one companion, he spied out the western country clear to the Mississippi and New Orleans. Almost everywhere he found the people in a "desperate state" spiritually. There was a distressing lack of Bibles. When Governor Claiborne had taken possession of the Louisiana Purchase a long search had been necessary to discover any Bible (it proved to be a Latin Vulgate supplied by a priest) on which to administer the oath of office. The missionaries organized Bible societies in Ohio, West Tennessee, Mississippi, Louisiana, Washington, Pennsylvania, Cincinnati, St. Louis and various places in Illinois and Indiana. An enormous amount of good came from these organizations.

In the whole State of Louisiana with 76,000 free people and almost half that many slaves,

there was only one Protestant church. The Roman Catholic bishop who had lived in Europe proclaimed New Orleans "the most desperately wicked place he had ever been in." The missionaries appealed to the Philadelphia Society to print 5,000 French Testaments for New Orleans. These formed the occasion of the second journey. The missionaries found not a Protestant church or minister in or near St. Louis. Governors and other officials befriended the young missionary, and statesmen pleaded for ministers and churches. A little later a layman wrote from St. Louis begging for a preacher on behalf of Governor Clark and the Supreme Court judges.

Returning east, the missionaries went up and down with flaming zeal, urging the churches to go out and possess this vast domain for Christ, this domain so full of promise. Mills spent much time at Andover seeking volunteers. In response ten or twelve preachers went west the first year, more the next. Splendid men were found for strategic points. Samuel Giddings was commissioned to do missionary work in Missouri and Illinois. He became the first

resident pastor in St. Louis and the apostle of Missouri, and spent himself in sacrificial labor laying strong foundations for years to come. Elias Cornelius went to New Orleans and devoted himself to hospitals, jails, seamen and a congregation of Negroes. The knightly Sylvester Larned became pastor of the First Presbyterian Church in New Orleans. Daniel Smith, who had accompanied Mills on his second journey, returned to Natchez as pastor. Perhaps something of the tireless zeal of these young men may be read in the way their lives were cut short. Larned died at twenty-four, Smith at thirty-four, Giddings after twelve years of labor, Mills himself at thirty-five.

One of Samuel J. Mills' great concerns after his missionary journeys was a national Bible society. Many local societies had been formed. In 1816 Mills had the joy of watching, from an inconspicuous seat, the organization of the American Bible Society, promoted largely by his efforts. The Society has distributed millions of Bibles and portions to those who would not otherwise have had copies. Other organizations that had a large share in spreading the gospel

through America began to come into being. The American Sunday School Union was among the first. In 1824 there were no more than 100 Sunday schools in the United States. In eighty years the Union opened more than 100,000 schools. Many thousands found Christ through its work. The American Tract Society was formed the year after the Sunday School Union. It has issued far more than a billion copies of numerous publications that have gone into many an out-of-the-way place with glorious results. Sunday school and publishing agencies began to be set up by the several denominations.

The winning of each new frontier, indeed the carrying of the gospel to each new state, is a thrilling story and has its own heroes whom every American should know and honor. It would be a privilege to write their stories. Only the barest mention can be made of a very few, selected at random out of a great company.

A successful minister in an important New York church was told of the needs of thousands of miners and merchants along the upper Mississippi who had neither church nor school. Purchasing an outfit for himself and family, he

gave the remainder of his goods to the American Tract Society and started west. It took twenty-seven days to reach Galena, Illinois. The day after arriving he held service in a dining room and started the ministry of the gospel in northern Illinois. The spiritual and moral situation was alarming. There was no church within two hundred miles.

Mounting one day a bluff that commanded a great view of the Father of Waters, the missionary raised his hand to heaven and said, "I take possession of this land for Christ." It took three years to organize a church of six members. To every place within a hundred miles the missionary extended his labors. He laid the foundations of three colleges and two girls' schools. He and his wife took into their home and raised twelve orphan children and helped educate nine young men for the ministry. All this on $600 a year. Thus Aratus Kent labored for the Kingdom of God till his death as an old man in 1868.

Upon graduating from Andover, Joseph Ward with his wife sought the hardest place in which

to work. It seemed to them to be the little town of Yankton in the far away Dakotas. Ward proved to be a statesman whose life was built into that great territory, and who helped mightily in the difficult years preceding statehood, marshaling the forces of righteousness against corruption. Of him the Governor said, "They call me 'Governor,' but I have not a tithe of his power here." He was chairman of the important committee on education when the state constitution was framed. He led the successful fight for a prohibition clause. He contended against special legislation, bribery, and unequal taxation. Judge Hugh J. Campbell, another leader of those days, said, "If South Dakota ever rears in her temple of statehood any statues in memory of her sons who have done the state signal service in critical times of danger, and have helped most to shape her destinies for good, foremost and highest among them all will stand the noble, genial, powerful form of Joseph Ward." [3] After all this, Ward spent the last eight years of his life establishing Yankton College, arousing young people to

[3] Clark, *Leavening the Nation*, p. 132.

desire education, and securing money to rear a college that stands as his memorial.

Some stories bear oft repeating. Such is the tale of Marcus Whitman. In 1836 Whitman, a young doctor, and H. H. Spalding, a young minister, with their brides, another missionary, two Indian boys and two teamsters, set forth as missionaries to the Nez Perces in Oregon, (those Indians whose messengers had walked 2,000 miles to St. Louis seeking the white man's Book). Three months by wagon, saddle and all manner of boats brought them to the top of the pass over the Continental Divide. Here on July 4th they laid down their blankets, unfurled the Stars and Stripes, opened their Bibles, and kneeling in prayer "took possession of the sunset half of the continent 'in the name of God and the United States.'" After a journey of six months and 3,500 miles, they built log houses, cleared a farm, established a mill, a press and a school, reduced the Indian language to writing, and built up a splendid work among the Nez Perces. The young brides received their first letters from home after two years and a half.

There was contention over the ownership of

Oregon and when it seemed that England was about to take it, and also that the mission board was likely to close the station, Whitman started his memorable trip to Washington and Boston, daring the mountains in the approaching winter. Through blinding snows and icy rivers he and his companion pressed on. How much his trip influenced President Tyler and Secretary Daniel Webster to see the value of the Oregon territory has been much debated. Also it has been questioned whether Tyler said to him, "If you can show that the mountains can be crossed by wagons I will see that the land is not given to Great Britain." The fact is that Whitman started back as guide to a caravan of nearly 1,000 emigrants with wagons, flocks and herds, and that this great company of settlers practically assured Oregon for the United States. A few years later Dr. Whitman and his wife with twelve associates were brutally murdered by Indians. Thus they helped pay the price of the frontier.

How eagerly the messenger of Christ has followed the pioneer settler into each new field. Gold was discovered in California in February,

1848. In December Sylvester Woodbridge was on his way to the Golden Gate as a missionary. The next April he organized the first Protestant church in California. Persons in early middle life remember the wild rush for land in Oklahoma—the massing of crowds on the border, held back by soldiers till the exact moment should strike, then the stampede on horses and bicycles, in wagons and on foot, the strong trampling the weak, in an effort each to drive his stake in the choicest place. When the Cherokee Strip of Oklahoma was opened in 1893 there were home missionaries in the milling crowd that fretted along the border. The towns of Enid, Paul Creek, Perry, Woodward and Pawnee were staked out that Saturday afternoon. The next day Christian worship was held in each of these places and on Monday the work of organizing churches was begun.

The importance of establishing Christianity at once in the new communities can scarcely be exaggerated. Someone has compared the early attitudes of a community to roads in a new country—they determine much of the future. The character of many a state has been shaped

in its very first years. So the missionary statesmen sought to plant the cross in every new frontier at once. With the church they brought the school and other institutions of Christian civilization. How much the country owes to them can never be calculated.

When the last frontier was entered by the Church the task of home missions had by no means ended; it had if anything entered upon an even more difficult stage. Complex situations had arisen in the land. The rapid growth of great cities, with resultant crowding and peril to health and to the spiritual life, remarkable changes in rural areas, the phenomenal growth of industry and the rise of a great labor group, the incoming of millions of people from other lands to be assimilated into American life—these and many other conditions call for all the spiritual power of every Christian in the land. There is just as splendid pioneering demanded today as in the most thrilling day of the westward movement.

Some of the present tasks of home missions are as old as the nation. There are the Indians, for example.

"An army officer returning from the Southwest first interested Charles H. Cook in the welfare of the Pima Indians in Southern Arizona. He went on his own initiative as a missionary to them and arrived on the reservation after a journey of incredible hardship. For ten years thereafter he earned his living in business and teaching before he received his commission from the Board of Home Missions. It was many years before he won his first convert. Now as a monument to his long term of service, there is a whole tribe won to Christianity." [4]

Besides the Pimas, the Nez Perces, among whom Whitman labored, and the Sioux of the Dakotas have been almost unanimously converted to Christianity. On some fields the missionary still deals with practically pagan Indians.

There are Indians in practically every state of the Union. Ten states have 10,000 or more in their population. About 120,000 live in Oklahoma. More than 150 tribal bands and clans are scattered on 147 reservations as well as in hundreds of other communities and there are as many languages as there are tribes.

General Armstrong, who had led colored soldiers during the Civil War, believed in the Negro and at the same time realized the almost

[4] *Annual Report of the Board of Home Missions,* Presbyterian Church in the U. S. A., 1923, p. 12.

hopeless situation into which millions of them had been plunged in being given freedom without any property, without a trade, without the ability even to read and write in a great many cases. At Hampton Institute he taught many of them how to work, not only for a good living but for the advancement of their people. He made possible a Christian education for them. To Hampton tramped a colored boy who became the world-famous founder of Tuskegee Institute. Fisk, Howard and Lincoln Universities and other institutions, colleges, normal schools, high schools and hundreds of common schools are raising up a trained leadership for the colored race in America.

Christian work for the Negroes began early as has been already noticed. The response of the churches to the challenge of the Emancipation Proclamation was immediate and splendid. By 1867 the Baptists had fifty ordained missionaries in this work, and two years later had 4,000 children enrolled in their schools. In 1866 the Methodist Freedman's Aid Society spent $40,000 in Southern educational work; in thirty-five years it spent $4,000,000. The Presbyterian

Church organized its work for colored people in 1865 under the Board of Missions for Freedmen.

About a tenth of the population of the United States is Negro, nearly ten and a half million in 1920. For most of these citizens of our land there have been insufficient educational, religious and economic advantages. Perhaps the most tremendous and threatening problem the world faces today is the problem of building of numerous races and cultures a brotherly world order. Within our own country the churches have an unequalled opportunity to make a contribution to the solution of the race problem that will bear fruit around the world. It is most encouraging to see many young people, especially in the Southern churches, daring to try to think this whole issue clear through in the light of Jesus Christ and his purpose.

Home missions had not completed the occupation of the West before it had to turn to meet a new frontier in the East. Immigration was not heavy in the early years of the new nation and the immigrants were largely of the same stock as those who had already established America. But there came a change in nation-

ality and in numbers. The decade from 1845 to 1855 saw almost three million newcomers enter the United States. There was a falling off during the Civil War. But in the years 1865-75 more than three million were admitted and in the next decade more than four million. Here was a stirring challenge to the churches. They set themselves to meet it in crowded cities, in mining districts, in steel centers, by means of work in many languages and by many agencies of practical helpfulness. Today the number of foreign born and of children of foreign parents in the United States exceeds 36,000,000. The work of being true friends to these newcomers, learning what they have to give and sharing with them the best we know for the building of a Christian America is one of the greatest tasks the churches face.

By many of the mission boards this work for new Americans is combined with the whole task of reaching the city, for it is in the cities that the greatest foreign populations are found. It is surprising how early the city became a special problem in the United States. Samuel J. Mills, the great missionary statesman, spent some

time in city mission work in New York. Already the slum conditions had become distressing. Mills found many families without any portion of the Bible in their possession and almost without any religion. The growth of modern cities has intensified the problems of health, of overcrowding, of delinquency and vice, of poverty and need and of estrangement from the church. Often the churches have moved out to more fashionable districts as the working man and the immigrant have come in. Home mission agencies have opened neighborhood houses, established foreign language churches and made systematic efforts to serve in every way possible all the groups in the great cities. The size of this task is indicated by the fact that more than half the nation's people now live in urban communities. One-fourth of the population is contained in sixty-eight cities.

A farmer on his way to market with a load of produce saw his pastor with pick and shovel digging a trench on the church lot. Puzzled, he asked what the unusual procedure meant.

"Excavating for our community hall," replied the pastor.

"I don't quite understand," said the farmer.

"This is the committee our people selected, and it has commenced to function."

On the preceding evening the pastor had laid before his people the great need for wholesome recreation and social life for the young people who were finding plenty of unwholesome recreation provided for them. The women had backed his proposal of a community hall but the men thought to shelve this "new-fangled" idea by electing the pastor a committee of one to carry it out. The passing farmer went back home and got a scraper. From somewhere came other helpers, lumber and all necessary material, and the work did not cease till a fine community hall opened its doors to the people. Similar halls were built at three other places where the pastor served. All four communities began to join in such an interesting social life and such a wide fellowship as they had never known before. And the young people began to offer themselves for the pastor's whole program. They became members of the church and leaders in Sunday school and other activities.

The pastor worked for good roads that would

make marketing economical and bind together the community. He cooperated with the Farm Bureau and himself demonstrated the value of the scientific methods the farm agent advocated in the face of persistent indifference and became the champion corn raiser of the county. He coveted, for the people of the country, the abundant life that is so often lacking in rural communities.

This pastor is only one of a large number of picked men being backed by the country life departments of home mission boards. They see the rural problem is a national problem, they bring a larger outlook into an isolated community. Sometimes a man organizes a half a county as a parish and the church takes an active interest in all phases of the life of the people. Agriculture is still the basic industry of America, in which are engaged far more people than in any other. The churches have no greater task in America today than to bring the fullness of the Christian life into the widespreading rural areas on which everything else depends.

In numerous isolated mountain communities

of the South one may find little groups of Christians giving themselves in every way possible to the mountaineers. They carry on the varied activities of a community house, teach numerous practical subjects to those who care to enter volunteer classes, become friends of the whole community and help families solve their everyday problems. They conduct schools probably all the way from a kindergarten through a normal department. They develop a wholesome recreational life. Perhaps they open a dispensary or a small hospital. And they help conduct an efficient Sunday school and maintain a strong church.

In these mountain districts school facilities have been very meagre or entirely lacking. Churches have for the most part been weak, with an almost untrained leadership and nothing like an adequate program. Large areas have been without medical attention so there has been much preventable disease and suffering. Thus several million descendants of sturdy pioneers have lived in isolation. The splendid achievements when the mountaineers are given

an opportunity make the work among them one of the most hopeful endeavors of home missions.

Migrant workers, of whom there is a very large number in the United States, make a strong appeal for the ministrations of the Christian Church. Some years ago a minister in a northern state was asked to preach to the men in a lumber camp where he happened to be visiting. In time he became "Sky Pilot" to thousands of these hardy men in their far away camps, isolated from many of the better things of life. Frank Higgins was but the first of a valiant order of sky pilots serving the 200,000 or more lumberjacks who do the hard work of getting out the big logs. There are many other migrant groups, workers on railroads and construction, in the beet and fruit fields, in the canning industry, who take their families with them. There is little of the beauty and joy of life for the women and children, very little chance at education for the boys and girls. Harvest fields, oil developments and numerous other activities call for a moving army of seasonal workers. To do any effective work among these groups is naturally very difficult

but home mission agencies are trying to develop helpful Christian influences among them.

The Spanish-speaking people of our great Southwest form a field by themselves. There are a million and three quarters of them. Some of them have been in this country for generations and make a fine, stable body of citizens. Two thirds of the number, however, are newcomers, born in Mexico. In recent years the immigration from that country has been very heavy. Over a very large part of the nation Mexicans may be found doing the hardest work there is, as in railroad construction and track maintenance. Nominally Roman Catholic, a great many of them are entirely out of touch with any church. Many home mission enterprises have been started among them, churches, schools, community centers, health centers. Some very fine boarding schools are conducted in Spanish-speaking areas from which splendid young men and women have gone out to serve their own people.

The wide outreach of home missions is seen when Mexicans won to Christ in this country go back to their own land and begin at once to

pass on the good news to their neighbors. There is constant movement back and forth across the border. The Mexican government makes definite efforts to repatriate its citizens, even furnishing railroad fare. Some time ago all the members of a mission church moved back to Mexico. If the missionaries were tempted to be discouraged they soon recovered when word began to come back of the work the church members were doing in Mexico.

On a visit to Portland, Oregon, in 1877, Mrs. A. R. McFarland heard the call of Alaska, and was sent out by the First Presbyterian Church. Sheldon Jackson, who became a great pioneer to Alaska, escorted her to Fort Wrangell, where she started work in the old fort. He soon returned to the States to arouse the churches and raise money for the new mission, leaving Mrs. McFarland the only white woman in all that section. Her husband had started missionary work in Santa Fe, New Mexico, so she was used to pioneering, but Alaska was different.

"There was no morality, no decency, no Christianity, in all the islands of Alexandrian Archipelago. Sorcery, witchcraft, drunkenness, debauchery, slavery, inter-

tribal warfare, murder were rife. There was no vestige of civil government, no magistrates or policemen, no court, no protection of life or property, no means of punishing crime. From a mere human standpoint the case was hopeless. No wonder Sheldon Jackson, upon his return to the States, had to face criticism for leaving a woman—even such an intrepid woman as Mrs. McFarland, alone in that situation."[5]

Rapid progress was made. Other pioneers came, including Rev. S. Hall Young. Today the old superstitions and savage customs are gone. We are told that fully three-fourths of the adult natives in Southeastern Alaska are members of the Presbyterian Church.

Missions in Alaska have been at work to test all the resources of the Christian Church. Half the population is native, of four main races and many subdivisions; the other half has come for a variety of purposes but mostly to seek their fortune. Several denominations are at work and the Church is well established. The most northern mission station in the world is at Point Barrow, Alaska, within the Arctic Circle, where a government revenue cutter puts in

[5] *Annual Report of the Board of Home Missions, Presbyterian Church in the U. S. A.*, 1923, p. 120.

once a year with mail and supplies and mail may come by dog sleds three other times.

Comparatively recent years opened up new frontiers for home mission work in the West Indies. Soon after the war with Spain mission boards began to enter some of these islands to try to bring education and healing and the knowledge of Christ. During the centuries of Spanish control the islands had been sealed against evangelical influence. Today flourishing work is being carried on by several churches. In Porto Rico under the American flag is an unusual opportunity for reaching out to the whole Spanish-speaking world. Seven denominations form the Evangelical Union of Porto Rico. To their theological seminary have come students from other islands and Colombia and Venezuela. From it have gone pastors to Cuba, to the splendid union work in Santo Domingo and even to three Spanish churches in New York City. The Polytechnic Institute is a great school that is already having a marked influence throughout the island. The excellent Presbyterian Hospital at San Juan ministers to nearly fifty thousand people a year. The church

in Cuba is very largely manned by the Cubans. A short time ago, the Evangelical Church of Spain sent a representative to Cuba to ask for help, which was given. The Dominican Republic is particularly notable in that the work there is a union enterprise carried on by the Board for Christian Work in Santo Domingo, supported jointly by Presbyterians, Methodists, and United Brethren.

The widespread Mormon area in the Rocky Mountains constitutes a particularly difficult mission field. Mormonism is an aggressive religion, well established in numerous institutions and almost controlling the life of more than one mountain state.

Another field of home mission work is among the Orientals in the United States. Here is a foreign mission endeavor in our very midst. Of both Chinese and Japanese there are something more than 100,000 in our country and there are a few Koreans. By various means Christian work is carried on among these people.

Some home mission boards are working for Jewish evangelization. They have in mind the building of a right attitude toward the Jews as

well as seeking to make Christ known to such as will hear. A very large per cent of the Jews in America are not in vital touch with any synagogue or other religious agency. In spite of splendid Jewish programs of religious education it is said that not more than ten per cent of the Jewish children receive any religious instruction. There are about four million Jews in the United States. A million and three-quarters live in New York City which is the largest Jewish community in history.

This hasty survey of the chief "fields" of home missions may indicate the magnitude of the enterprise of winning America for Christ. The latest available figures show seventy-two home mission organizations employing 35,000 persons, of whom nearly 15,000 are ordained missionaries. There are several thousand teachers, some doctors and nurses, and many other workers. To get the total of the lives definitely enlisted for winning America to Christ one would have to add to these the thousands of pastors of regular churches, workers in religious education, evangelists, and others employed by the churches and many thousands of

devoted Christians definitely helping in this great enterprise. These seventy-two home mission agencies are supporting or aiding 19,000 churches, 2,000 outstations, and 162 community stations. They are conducting 500 schools, 88 hospitals, 40 dispensaries. One would want to add to this list a vast amount of institutional work done by churches, and the work of scores of Christian colleges and many other definite efforts of the church.

It should be remembered that a large share of the work of winning America has been done by the individual churches themselves. Yet it is interesting to note the contributions to organized home mission agencies. Up to 1903 home mission societies had gathered and invested $140,000,000, according to Joseph B. Clark in his *Leavening the Nation.* This took no account of Sunday school organizations, Bible and tract societies, church building agencies and denominational publishing agencies. Another $150,000,000 had been raised for Christian education. During the decade 1850-59 the churches were giving an average of $808,000 a year to Protestant home mission societies; in spite of the Civil

War this figure had risen to $2,000,000 in the next decade, while for 1870-79 it was nearly $3,000,000. The latest available figures (for church years ending in 1923 or 1924) show seventy-two home mission organizations, including the Tract and Bible Societies, receiving more than $25,000,000 for their work. What an outpouring of money there has been that America might be Christian!

To be fair any account of the winning of America should include the work not only of the denominations but of numerous general agencies, in addition to those already mentioned. Some of these have played a great part. The Y.M.C.A. got its start in America in Boston in 1851. Besides its varied and beneficent work in hundreds of cities it makes a great contribution in colleges, universities and preparatory schools, among railroad men and in the Army and Navy. The Y.W.C.A., starting later, has done a like work of great value for women and girls. The United Society of Christian Endeavor awakened a great religious interest among young people who had not been well provided for in most cases before that. The Salva-

tion Army has reached many thousands who would not have been reached by other agencies.

Toward the end of the eighteenth century Voltaire declared: "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth." In the early 1800's unbelievers were saying that the Church would not live two generations more in America. Perhaps they had some excuse for their prophecies. In 1800 there was only one evangelical communicant in 14.5 of the population of the United States. By 1850 there was one in 6.57, by 1880 one in 5 and by 1900 one evangelical church member in 4.25.

The figures on increase are rather remarkable. Between 1800 and 1850 the average yearly addition to evangelical church membership was 63,000, for the next twenty years it was 157,000, for the next ten years 339,000. Between 1800 and 1890 the population increased 11.8 fold. In the same period the evangelical communicants increased 38 fold. Dr. Daniel Dorchester in *Problem of Religious Progress* says, "This exhibit of religious progress cannot be paralleled

in the history of God's kingdom in any land or any age."

Perhaps the account in this chapter would seem to indicate that in the past the whole Church glowed with home missionary enthusiasm. This was never the case. A large part of the church membership has been almost without missionary vision or interest. It is probable that the Church today has more conscience regarding its responsibility and more steadfast purpose to meet it than ever before in our nation's history. But even today it is surprising how little the average church member knows about the challenging undertaking that the Church must carry out if it is to be true to Christ and to our country. Too many churches have been content if they kept up their regular program of services and paid their bills.

The most glowing accounts of home missionary heroism and of the winning of great areas by the Church ought not to blind us to the very obvious fact that America is far from being a Christian nation, that there has been in fact very much to be desired in the popular conception of Christianity. If America were really Christian

many of the distressing conditions we now face could never have come to pass: the abject poverty in a land of never-equalled wealth and prosperity, the injustices in industry and in social life, the indifference to the great privileges and obligations of democracy and the consequent shameful practices in public and political life. Some things that have been done in recent years in the name of religion would suggest that a large proportion of the people of our land have only the vaguest notions of what Christianity is all about.

There remains a great task for all who love Christ and America. No one who has followed this hurried story can fail to rejoice and be thankful for the victories of the gospel of Christ in America and the part his servants have played in the making of a great land and the establishing of a base for sending the gospel to all the world. Just as truly no one who looks out upon our land and upon the world with clear vision can fail to see that the task of winning America to Christ was probably never greater than it is today. Extensively the Church may have possessed the land, though

with more persons outside the churches than within there is still much to do in that regard. Intensively there are whole areas of our life that have not owned the sway of Christ. Till he rules in all our lives and in all our relations America will not have been won for him.

## CHAPTER V

## THE CHURCH SEEKS THE WHOLE WORLD

Just three hundred years after Columbus opened a whole world to the adventurous spirit of Europe there met in a humble parlor in Kettering, England, twelve practically unknown men who were to propose an even more daring enterprise. Stirred by the insistent appeals of one of their number, a former cobbler, they had taken the burden of the non-Christian world on their hearts; they were met to form a "Baptist Society for propagating the Gospel among the Heathen." What a wildly fantastic thing to do! There was not in all the Anglo-Saxon world a foreign missionary society. Four years later when such a proposal came up in the Assembly of the Scotch Church it was met by a resolution that "to spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual every year

without the means of religious knowledge, to propagate it abroad would be improper and absurd." One of the twelve who met together that November day reported later that "good Dr. Stennett advised the London ministers to stand aloof, and not commit themselves." The most powerful commercial organization in the British Empire, the East India Company, was actively opposed to the entrance of missionaries into its princely domains. These twelve preachers from rural or small town churches were without money and without apparent influence. "There was no precedent for them to follow; no missionary association whose methods they might imitate; no favorable opening was known to them in any heathen country; no other body of Protestant Christians in England contemplated or even favored such action." [1]

One cannot refrain from comparing these twelve humble men with the disciples who met in the upper room after their Lord had gone away and, poor and unknown and unlettered as they were, dared to undertake the carrying of

[1] Mason, *Wonders of Missions,* p. 26.

his good news to the hostile world that had slain their Master. To the mind of the average man of "common sense" both groups were just stark mad.

Yet at the meeting in Mrs. Wallis' parlor these twelve men, with the quiet dignity of those who are following the Spirit of God, drew up twelve resolutions binding themselves "to act in society together" in "making an effort for the propagation of the Gospel among the heathen," and opening a subscription for the purpose. The men who signed the resolution subscribed thirteen pounds, two shillings and sixpence, or about $63. In three months they appointed two missionaries and in five more the missionaries and their families set sail, on a Danish vessel because the East India Company denied them passage.

In the summer of 1924 came news from the heart of Asia that almost the last land that had remained sealed against Christianity had opened its doors. American missionaries at the outpost station of Meshed in East Persia had received permission to enter Afghanistan. Imagine the astonishment of those twelve men

in Kettering had they been told that within less than 150 years the good news of Christ would have been carried into almost every land on earth.

For, in 1792, when they launched forth on their great adventure, Christianity was practically confined to Europe and the Americas. A few European colonists had settled in little sections of Africa and Asia and in Australia and various islands. Other Christians were to be found in spots, as in Western India, the Near East, Abyssinia and Egypt. They were members of ancient churches—for the most part churches that had become formal and rather ineffective. But, for practical purposes, it may be said that the two greatest continents on earth, containing more than half the habitable area and far more than half the population of the world (the figure was probably nearer two thirds) did not know of Christ.

It is a little hard to understand today how the Christian people of Europe and then of the Americas had gone on so very many years in the enjoyment of the blessings of Christ and not made every effort to share them with the rest

of the world. We may say that Asia and Africa were almost unknown lands to them and did not touch their lives closely enough to be noticed. But the same sort of reasoning could be applied to those intrepid missionaries who, not so many centuries before, had carried the gospel to the lands of Europe. Strange, it seems, that those lands did not show their appreciation of it by sharing it from the beginning with the teeming millions of Asia and Africa. Be it said with sorrow that they were willing to accept the forced labor of African slaves, or the profits of the slave trade, perhaps the most revoltingly brutal and murderous business in which Europeans or Americans ever engaged, before they were aroused to send the Christian good news to Africa. And they were ready to use the valued products of Asia and reap the rich profits of the Asiatic trade before they thought seriously of sharing Christ with Asia's toilers who made possible those gifts. Would that the dwellers of the East and the South had seen first the Christian love of western lands rather than their insatiable greed!

One cannot but wonder how different might

be this world that we have inherited, with its mutual suspicions between East and West, between white and darker races, if some of the remarkable openings of the sixteenth, seventeenth and eighteenth centuries had been eagerly entered by Protestant missionaries. One cannot help wondering also how different might be the state of Protestantism today and how much more glorious might have been its history had it thrown its eager new life into the carrying out of the great commission. Could it have possibly fallen into such disgraceful schism and wasted so much precious energy and time in shameful quarreling if it had heeded Christ's imperious "Go" as its first business?

Strangely enough the Reformation was not missionary. Neither Luther nor Calvin saw any place for foreign missions. Leaders of the reformed churches used learned theological arguments against such enterprises. For the most part there was a feeling that the end of the world was very near. There was also a literal interpretation of some sayings of the New Testament that made men say the gospel had already been preached in all the world and there

was no obligation to take it again to those who had backslidden from it. Great theologians maintained that the obligation to preach the gospel in all the world was the personal privilege of the apostles and did not extend beyond them. The theological faculty at Wittenberg, the birthplace of the Reformation, drew up an official document listing such arguments as these, as an answer to those who were rash enough to suggest taking the gospel to other lands.

Indirectly, however, the Reformation had profound missionary results. The great counter reformation in the Roman Catholic Church was zealously missionary in its spirit. Of course the Roman Church may have been eager to make up in other lands the losses it was sustaining in Europe. At any rate, for generations its missionaries with apostolic eagerness sought out the farthest places on earth to which to carry the message of the cross. Foremost among these messengers of the Church were the Jesuits. Founded by a little group of students in a great university, the Society of Jesus soon became a mighty power around the world. Its organizer and genius was Ignatius Loyola, a valiant

soldier who had been wounded and during the long period of recuperation had time to think on spiritual things. Its greatest missionary was Francis Xavier who coveted the whole Orient for his Master. The Jesuit order was sanctioned in 1540. Two years later Xavier was in India. There he labored for about ten years and baptized scores of thousands.

There is no denying that much of the work of the Jesuits was superficial, showing too much faith in outward forms and too little insistence on actual understanding and on education. Modern missionaries have done well to strive for an educated and well grounded church. The Jesuits even practiced various deceptions to appear to conform to native religious customs while at the same time claiming to worship Christ. Indeed this sort of thing went so far not only in India but also in China as to bring disgrace and punishment on the order later on. At any rate, large numbers were enrolled in churches. When Carey's work began in India there were a million Indian members of the Roman Catholic Church.

The burning zeal of Xavier carried him

through the Malay Peninsula and then with great eagerness to Japan, of whose culture and intelligence he had heard. Led by a converted murderer whom he had found on the way, he entered the island empire and for two years and a half went up and down in it preaching Christ. The results were remarkable. Before long a church of 600,000 members was reported.

One of the greatest tragedies that has ever befallen Christians came in Japan. And the Western world was at least largely to blame. A European sailor frightened the Japanese officials by the proud boast that the missionaries were but the forerunners of his sovereign who would later send fleets and armies to subdue the places where missionaries had prepared the way. A Japanese embassy to Europe to search out the truth concerning this new religion arrived during the terrible days of the Inquisition and went back to warn Japan against having anything to do with Christianity. The edicts against the faith became more and more stringent and finally there was such a wholesale slaughter of Christians as has scarcely ever befallen the followers of any faith anywhere. Literally tens of

thousands, perhaps hundreds of thousands were slain. An Imperial decree was issued threatening any Christian with death if he set foot in Japan, the decree that was not removed from the notice boards along the Japanese roads till about fifty years ago. Every reader of this book should read some of the stories of the heroism of those days, as they are told, for instance, in *Japan on the Upward Trail* by William Axling.

From Japan Xavier, still driven on by the intense missionary passion that burned within him, sought to enter China. Refused admittance and overtaken by illness he died on the island of San Chan, with an agonizing cry on his lips, toward the rock of China that seemed so impregnable. The stone wall of Chinese opposition did break and the Jesuits entered that land. Very large numerical results were obtained and Christianity rose to a position of great favor. It has even been said that in the early part of the seventeenth century Christianity or rather a mixture of Christianity and Confucianism bade fair to become the religion of China. A priest wrote in 1700 that the Emperor of China had given some Jesuits a house in the Palace en-

closure and had aided financially in the building of a Christian church in Peking.

Before this time, attracted by the success of the Jesuits, the Dominican order had entered China in considerable force. Its members objected to some of the Jesuit practices and there ensued long and disgraceful quarreling that crippled the cause of the Church in China. Less friendly emperors came to power and persecution arose. In one year, 1722, 300 churches were destroyed and 300,000 Christians left without the ministrations of the Church. Yet Roman Catholic Christians were found in China in the nineteenth century when new work began.

Protestants may well lament the fact that they were having no part in the missionary work of these centuries. But the leaven that was to cause the great change was at work. As early as 1535 Erasmus put forth a most eloquent statement of the duty of carrying the gospel to the whole world. With statesmanlike vision he surveys the world, mentioning land after land where many might be won for Christ. He is distressed that there are lands under the sway of Christian princes "so hard pressed . . . by

the heavy yoke of man, that they cannot take upon them the easy yoke of Christ." One by one he takes up the hindrances to this world endeavor for the Master and answers them.

The first Protestant people to come officially into contact with the Far East were the Dutch. They gradually drove the Portuguese out of the Malay Archipelago, South India and Ceylon. In 1602 the charter of the Dutch East India Company required that organization "to care for the planting of the church and the conversion of the heathen." Missionaries were sent. Their close official relations with the Company did not always make for the best results. The great scholar and international lawyer, Grotius, was much interested in this work.

The next great moves were made by Germans. The noble Baron Von Welz deserves a place among the world's missionary heroes. In 1664 he published two pamphlets that asked the Church in general some very embarrassing questions: Is it right to keep the gospel to ourselves? Is it right that students of theology should be confined to home parishes? Is it right for Christians to spend so much on cloth-

ing, eating, and drinking, and to take no thought to spread the gospel? Von Welz pleaded for the founding of missionary colleges to prepare workers. Finally he laid aside his title, took along funds for his own support, and went on a lonely mission to Dutch Guiana, where he soon died. But the churches that thought him a wild dreamer had to follow in his footsteps.

One of the contributions of science to the Church was the missionary influence of Baron von Leibnitz, the greatest thinker of his time. Aroused by conversations with Jesuit missionaries, he proposed that German missionaries be sent to China by way of Russia. When the Berlin Academy of Sciences was founded in 1700 this design was, by his request, inserted in its statutes. Two years later there was added a "collegium orientale" in order that, in its philosophical observations, the Society might "also be a college for the propagation of the Christian faith, worship and virtue." They had in mind that all the Protestants who traveled to China should help spread the knowledge of Christ. Leibnitz also influenced Francke, the great Piet-

ist leader, who was to have so large a part in the Danish-Halle Missions, soon to be started.

The real missionary awakening awaited the coming of a new spirit in the churches. Religion in most of the Protestant countries in Europe had become to a large extent formal. It was in most cases tied up with a national church out of which much of the early zeal and earnestness had departed. With the great preacher Philip Spener (1635-1705) Pietism began in Germany. Most powerfully he pleaded for reality in religion, for earnestness and purity of life. Many were hungry for this real Christianity and the movement gained great headway. Similar movements of vital religion arose in other countries. It is natural that Spener should have cared tremendously that the gospel be taken to the whole world. On the Church's responsibility for this he preached with moving power.

The romance of the influence of one man like Spener is most alluring. His greatest follower was Francke, who had a large influence on Zinzendorf. It was Count Zinzendorf who provided on his extensive estate a home for the persecuted Moravians and who became their leader.

The Moravians carried the gospel far and wide. It was from Moravian missionaries that John Wesley learned there was a reality in Christianity which he had not experienced and which he sought until he found it. The awakening under Wesley and Whitefield had much to do with preparing the English-speaking world for its share in world wide missions.

One of the men who had lived for a time with Spener was Dr. Lütkens. He was appointed in 1704 a royal chaplain of Denmark. It was only about a year till the new chaplain represented to the Danish king his Christian duty of seeking for Christ the inhabitants of those colonies in India, the West Indies, and Africa, that had come into the control of Denmark during the preceding century. Frederick IV agreed, provided funds and commissioned the chaplain to seek out missionaries. Lütkens at once founded a college to train future missionaries and at the same time turned to his friend Francke at Halle for recruits for immediate service. Thus began the famous Danish-Halle Missions, patronized by the king of Denmark and largely supported by German Christians.

In 1705 the first Danish-Halle missionaries sailed for India. At Tranquebar, Bartholomew Ziegenbalg and Henry Plütschau founded a work which under the auspices of other societies endures till this day. It is good to picture these two pioneers sitting down with native children, learning to write the Tamil language with their fingers in the sand. They met scornful opposition from officials of Denmark but with abundant labors laid a worthy foundation for Protestant missions in India. After ten months they baptized five slaves of Danish masters, and five months later nine adult Hindus. As soon as possible they began, as many a missionary has since, the translation of the New Testament into the native tongue. Then they started on a Tamil dictionary. Ill health forced Plütschau home after the work was well under way. Ziegenbalg died at the age of 36 but not until there were 355 converts, numerous catechumens, a translation of the whole Bible in Tamil, a dictionary, a seminary and some schools. Surely God's hand has been in the choosing of the missionaries who have laid the foundations in India, China, and other great lands.

In 1710 Francke began the compiling and issuing of annual mission reports, publications that had a tremendous influence in the early days of Protestant missions. There appeared about this time also the first foreign missionary hymn, destined to become very popular in Germany.

The greatest of the Halle missionaries was Christian Friedrich Schwartz. Although he died more than a century and a quarter ago a present day student of India writes that his name still pervades the Tamil country like a perfume. Schwartz was a favorite pupil of Francke and a great scholar. Renouncing his patrimony and refusing princely gifts that were offered him as the years went by he put almost a half century of loving and humble service into a wide area in India. He became an outstanding force for peace and righteousness, so much so that he was trusted utterly by both natives and European officials. Among other responsibilities Schwartz was made guardian of the heir of the Rajah of Tanjore and regent of his realm. Thus a kingdom felt the influence of a noble Christian ruler and a prince came to

manhood under his guidance. At the time of Schwartz's death twenty thousand adherents were connected with the Danish mission.

Schwartz lived to have correspondence with Carey after that hardy pioneer arrived in India and Carey treasured this friendly greeting as a great benediction. But before getting back to Carey and his successors we must notice one other movement. Newspapers for July 10, 1925, reported a radio message from the MacMillan Arctic Expedition which said, among other things:

"The day was spent in watering both ships and in giving the men a chance to hunt and explore the country around Hopedale, centre of Moravian missionary work. Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador Coast today. Our men attended service here in a spotless little church. . . . W. W. Perrett in charge of the mission has done important work in botany, climatology and ornithology."

Here is most picturesque testimony to the effectiveness of one of the purest and most far-reaching streams of missionary service the world has ever known, a stream that has flowed without diminution for almost two centuries.

Fleeing from Catholic persecution in Moravia in the early 1700's, a band of Christians found refuge on the estate of Count Zinzendorf in Saxony. There they built a brotherly and blameless settlement called Herrnhut.

A Negro from the West Indies stirred Herrnhut by relating the sufferings of the slaves in those islands. He said, "You cannot come unless you are willing to become slaves." Facing that prospect, which was not actually fulfilled, Leonard Dober, a potter, and David Ditschmann, a carpenter, set out for St. Thomas in 1732, the first of that noble company of Moravian missionaries whose labors have blessed the world. Others followed them. The climate was terrible and thirty-five missionaries died in eleven years. Some suffered cruel imprisonment but their sufferings helped end the crime of slavery in the islands.

Visiting in Copenhagen, Count Zinzendorf saw two Eskimos from Greenland and learned that Egede, the great pioneer missionary to that land, was giving up his work there. Zinzendorf told the story at Herrnhut. "When it was known that the Danish Government intended

to abandon its mission in Greenland, two or three uneducated laborers in Herrnhut, without resources, felt that they ought to take up the work about to be laid down by the King of Denmark!" [2] Such sublime audacity has marked the spread of the Kingdom of God. Always the Moravians were ready for the hardest places. In 1750 one of the Brethren went to Dutch Guiana where Von Welz had perished. It was the abode of Indians, of bush negroes who had fled from bondage and were therefore outlaws, and of slaves. For a time there was one missionary death for each person won. In forty-eight years there were only fifty converts. Now more than half the colony is connected with Moravian churches. A heroic attempt to establish work on the West Coast of Africa cost dearly before it finally had to be abandoned.

There were only six hundred persons at Herrnhut but within ten years missionaries had gone from there to all quarters of the globe. "Within twenty years of the commencement of their work the Moravian Brethren had started more missions than Anglicans and Protestants

[2] Barnes, *Two Thousand Years Before Carey*, p. 345.

had started in the two preceding centuries." Within sixty years they had founded twenty-five mission stations. Besides the fields already mentioned they have worked in Central and South America, in Africa, in India, and in Alaska. In a century and a half they sent out 2,170 foreign missionaries and continue to carry on a large work.

Early in the eighteenth century Moravians came to Pennsylvania and established their splendid community at Bethlehem. Here and in their nearby towns the Moravian tradition of spotless Christian life and untiring Christian service is still continued. After three years their community enterprises were not only self-supporting, but sustained also about fifty missionaries in their various mission fields.

The Moravians were, and still are, very active in work among the American Indians. Beginning in 1735, they labored in Georgia, Pennsylvania, Ohio, New York and some of the Western states. Perhaps their most noted missionary was Zeisberger, who opened twenty-seven stations in Pennsylvania and Ohio in more than sixty years of missionary labor.

Count Zinzendorf himself visited America and for two years labored to advance the cause of Christ here. For a time it looked as if he would gather all the branches of German churches in Pennsylvania together for one great enterprise, and he did stimulate the mother churches in Germany to zealous labors where they had been most lax.

Thus we see that while Carey and his friends awoke the English-speaking world to its missionary obligation, there had already been much preparation for the stupendous enterprise which their labors inaugurated. The land to which they turned their eyes was India. That is natural because the great activities of the East India Company were calling the attention of all Englishmen to that land.

India was a country of large extent and of very great population (today somewhere between a sixth and a fifth of the world's people dwell there). It was divided into many rival principalities. For centuries there had been trade between India and Europe. For a long time the nations of Europe, largely through giant trading companies, had been contending

for the actual possession of India. England was winning out.

As has already been suggested, there had been early efforts, not wholly unsuccessful, to take Christianity to India. Tradition locates the supposed martyrdom of the Apostle Thomas at Milapur in Madras. In the fourth century, Thomas of Jerusalem, a merchant, led a large band of missionaries to India. In the sixth century a traveler found Christian churches and clergy in Ceylon, the interior of India, and the Malabar coast and a bishop at Kalyan near Bombay. Toward the end of the ninth century England's beloved Christian king, Alfred, sent two priests to India to carry a votive offering which he had promised to St. Thomas. Marco Polo in his wanderings in the latter part of the thirteenth century found Christians and Jews in the kingdom of Travancore still using their own language. About the same time John of Monte Corvino spent some months in India on his way to China and baptized some hundreds of converts. Two centuries later the Nestorians claimed thirty thousand families in one

district. The work of the Jesuits has already been mentioned.

However, when Carey arrived in India nearly all its many million inhabitants had never heard of Christ or of a God of love. Because of the hostility of the British East India Company, Carey had to be content for years to work as a farmer, teacher and indigo planter, doing what evangelizing he could. It is significant of the energy and devotion of the man that he used these years of opposition and waiting in studying the native language and translating the whole Bible into Bengali, an almost incredible achievement. With eagerness he then plunged into the study of Sanskrit.

Meanwhile Carey's letters had mightily stirred the churches in England. Four young men gladly offered themselves to be his assistants. Two of them reached India, Ward, a printer and editor and Marshman, a successful teacher. Threatened with deportation by the East India Company they landed at Serampore where, under the protection of Denmark, they started work. They were joined by Carey in 1800. Here the three with their families set up

a joint household and for years held forth an example of Christian brotherhood and industry hard to duplicate in history. Each worked at his particular calling, for they believed in supporting the mission by their own labors. When Lord Wellesley established a college for training English officials Carey was made teacher, and later professor of Sanskrit, at a salary of 500 rupees a month. Fifty rupees he kept for himself and family, putting the rest into the work of the mission. Altogether Carey is said to have contributed more than £46,000, or something like $223,000 to the mission, while remittances from England for the same period were less than £2,000.

Some of the results of the Serampore Mission may be briefly summarised. The Bible was translated, in whole or in part, into forty languages and dialects of India and Central Asia. Within eleven years of the commencement of their work the missionaries had nineteen printing presses going and within thirty years they were printing the Bible and other Christian literature in the vernacular tongues of 330,000,000 people. In fact these early missionaries

practically undertook all the now recognized forms of missionary work. Among Carey's many accomplishments was expert gardening; flowers were his great hobby. A society for the improvement of native agriculture was started, also a savings bank and a paper mill. There was an attempt at medical missions. The mission sustained, at the end of eighteen years, 126 vernacular schools with more than ten thousand pupils. Two years later Serampore College was founded. Thirty mission stations were opened and the gospel was constantly preached. Carey lived to see twenty-six Indian churches established with forty Indian pastors ministering to them. He himself baptized hundreds of believers.

No one can speak of the beginning of modern missions in India without reference to the glorious name of Henry Martyn. Six years after the founding of the Serampore Mission, Martyn, a young clergyman of the Church of England, came to live across the river from Carey and his co-workers. Unable to stir his church to missionary interest, Martyn had accepted appointment as chaplain of the East India Com-

pany. He had been moved to missionary zeal by the letters of Carey; now he was mightily helped by his comradeship. Inspired by Carey's translation scheme he turned his brilliant scholarship to similar use and, in the six years before he used up all his little strength, translated the New Testament into Hindustani and Persian. He labored as an evangelist, establishing schools and preaching places among beggars and outcasts. Finding the Brahmans almost invulnerable before his preaching he turned to the Moslems and attained remarkable results. To Persia he went for a year to finish his Persian Testament and then, longing to see England once more, set out on the long journey, only to die in a little Turkish village. Like David Brainerd, from whom he drew much inspiration, Henry Martyn has wielded an influence down through the years, far out of proportion to the brief span of his working life.

Fourteen years after Carey arrived in India another great land was entered with the gospel. China covered then as it does now a vast area and contained an immense population. Probably one out of every four persons in the world

lived in China (that is about the proportion today). It was in reality a civilization rather than a nation, for under numerous ruling dynasties it had calmly continued its life as a great people for at least four milleniums, possibly much longer.

There is good evidence that several remarkable opportunities for the evangelizing of China had appeared through the centuries. During the Middle Ages there were current in Europe many rumors of a "Prester John" who was said to rule over a Christian kingdom in far Cathay. A tablet dug up in Shansi Province testifies to the widespread and beneficent work of Nestorian missionaries for a century and a half prior to the year 781. Records of an effort in the next century to suppress all foreign religion show that there were at least three thousand Nestorian priests and other leaders in China. By the time Tamerlane overthrew Christianity, there were very many Nestorian Christians, perhaps as many as 200,000. One Chinese ruler is known to have sent to Bagdad for missionaries for his people.

Toward the end of the thirteenth century the

Franciscan, John of Monte Corvino, was sent by the Pope to Peking, then known as Cambaluc. After some years of very considerable success, in which he baptized several thousand persons, John pleaded for helpers in his great task. The Pope made him archbishop of Cambaluc and dispatched seven priests as reenforcements. Four of them died on the difficult journey and John wrote heartbrokenly, "Could reenforcements have been sent more promptly and vigorously, the great emperor himself would have received baptism."

But perhaps the most regal opportunity the Church missed occurred when Marco Polo, a Venetian trader, returned from Peking with a request from the Great Khan that there be sent to him one hundred teachers and learned men who should be "able clearly to prove to idolators and other kinds of folks that the Law of Christ was best." Dispute kept the papal seat empty for two years. Then the Pope dispatched two monks to seek to convert the vast Empire of Kublai Khan. The hardships of the journey caused them to turn back before they came anywhere near China. The success and the tragedy

that marked the work of the Jesuits has been recorded.

When Robert Morrison, twenty-five years old, arrived in Macao in 1807, China was tightly shut. It was a capital offence to teach Chinese to foreigners. For a time Morrison lived in complete retirement to avoid exciting suspicion. Again the East India Company had tried to block missions. It had refused Morrison passage in any of its ships. He had taken ship therefore to New York. The oft quoted remark of the man who had there arranged his passage on a trading vessel to China may indicate how the world looked on his enterprise: "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?"

Morrison's reply shows how he viewed it: "No, sir, but I expect God will."

This resolute young man had taught himself Chinese by laboriously copying two old manuscripts in the British Museum, one containing most of the New Testament in Chinese, translated by some unknown Catholic missionary, and the other a Latin-Chinese lexicon. The

year after going to China Morrison became interpreter for the East India Company. It was seven years before he baptized the first Chinese he won to Christ. At the time of his death, twenty-seven years after the commencement of his work, there was only a handful of believers; ten, according to some reports. But Morrison labored on in spite of the discouraging situation. And he made a monumental contribution to the evangelization of China. In addition to his duties with the Company he translated the whole New Testament by 1813. The next year the East India Company published his Chinese Dictionary, a scholarly work in six large volumes that has rendered invaluable service in the years of missionary translation since that day. Eventually Morrison translated nearly the whole Bible into Chinese, and published a large number of tracts and booklets. Mr. Milne who came out to be his associate founded Malacca College. A dispensary with a Chinese doctor was opened by Morrison, so that he may be said to have made the first attempt to introduce medical missions into China.

America's active participation in the great

new enterprise in which she was destined to play so large and honorable a part began with the arrival in India in 1812 of Adoniram and Ann Hasseltine Judson and Samuel and Harriet Newell. It may be remembered that Judson and Newell were among the four young men who appealed to the Connecticut ministers for advice as to how to follow out their missionary purpose and so were instrumental in the organizing of the first American foreign missionary board. What a commission these four young people held: "to labor under the direction of this Board in Asia, either in the Burman Empire, or in Surat, . . . or elsewhere as, in the view of the Prudential Committee, Providence shall open the way."

The young Americans were cordially received by Carey and his associates. The Judsons became Baptists and severed their connection with the American Board. When the news reached America the Baptist churches were stirred to undertake their support. Thus another great missionary agency was formed. The new missionaries were driven out of Bengal by the East India Company. Perhaps partly as a

result of the privations they suffered Harriet Newell died, an early martyr to the cause.

The Judsons began work in Burma in 1813. It seemed to be the only country in Asia open to them. There in the hard years under an Oriental despotism, that was for part of the time at war with England, Ann Hasseltine Judson proved herself one of the heroines of the missionary enterprise. She ministered fearlessly to Judson, Price, a medical missionary, and others during a cruel imprisonment of twenty-one months. But her frail strength gave way after it was all over and she died. Judson baptized ten Burmese in the first seven years. In later years he worked among the Karens who were won in large numbers by him and his companions, for he was joined by a large number of other workers. Judson's great contributions were a devoted life, that has inspired many to deeds of service, and a translation of the Bible into Burmese.

Only three years after Carey arrived in India the mission ship *Duff* landed eighteen missionaries in the Society Islands and the evangelization of the South Seas was begun. In 1816

Robert Moffat started to work in South Africa. Four years later the Americans, Pliny Fiske and Levi Parsons, arrived in the Near East. Thus in less than thirty years after that historic gathering of twelve preachers in Kettering, England, the fire that they had kindled resulted in the beginning of the evangelization of all the great divisions of the world that had been without the gospel.

Within a few decades also the official attitude of the churches of the West had changed. Those who looked askance at the humble Baptist preachers and their scheme to carry the gospel to far-away lands had to follow in their footsteps. The rapidity with which their idea was taken up is surprising. Within three years the London Missionary Society was formed by members of the independent churches. Its first field was Tahiti. The next year the Edinburgh Missionary Society, later known as the Scottish Missionary Society, was organized by members of the established as well as the free churches. It began work in West Africa. Later it was absorbed by regular church boards. The same year saw the formation of the Glasgow Mis-

sionary Society. Its first work also was in West Africa and it was likewise absorbed later. The Church Missionary Society, originally the Society for Missions to Africa and the East, marked the entrance of members of the Church of Engand into the great cause of world evangelization. The society was not favored, however, by the ecclesiastics and did not receive their recognition until 1841. The British and Foreign Bible Society, which has carried on such a tremendously effective work, was formed in 1804.

The formation of the American Board of Commissioners for Foreign Missions in 1810 has already been noted. Members of numerous churches joined in its work at first. In 1814 the Baptists organized for missions. The Episcopalians began foreign mission work in 1819. Methodist foreign missions began in 1832. The next year the first official representatives of the Presbyterian Church started work in India. In time all the denominations of any size in America as well as in England came to recognize foreign missions as an essential part of their work.

But it is well always to remember that world wide missions, the most beneficent international movement of modern times, began, so far as the Protestant Church is concerned, not with ecclesiastical organizations at all but in the prayers and faith and labors of humble Christians. Indeed those who first longed to go to spread the good news had to arouse the churches to send them. In the splendor of the present world-encircling movement one likes to remember the cobbler who at his bench mastered one difficult language after another and yearned over the great races he had indicated on the world map drawn on wrapping paper and hung before him. And the young scholar who copied the intricate Chinese characters, day after day, out of the museum manuscripts. And the undergraduates who pledged themselves to the evangelization of Asia while the storm raged round their haystack shelter.

## CHAPTER VI

## CHRIST AND THE NATIONS

From Arctic snows to tropic fevers, on bleak Mongolian plains, amid the tall grass of Africa, in resplendent Oriental cities, there are established in the world today some 4,400 Protestant foreign mission stations. Ministering in these stations and wide surrounding regions are nearly twenty-eight thousand foreign missionaries. Their labors are shared by more than 150,000 men and women of the lands in which they work. The growth of foreign missions, in little more than a century and a quarter, from heroic beginnings in the face of towering obstacles to this tremendous world enterprise of Christian service is one of the most remarkable movements in the history of man.

Carey had scarcely started on his work in India before the ship of the London Missionary Society landed eighteen missionaries on Tahiti, in the South Seas. They met with excellent success, though there was opposition and some

had to retire to Australia for a while. As early as 1823 Commander Duperry wrote:

"The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry no longer exists . . . the bloody wars in which the people engaged and human sacrifices have entirely ceased since 1816. All the natives can read and write."

This story has been repeated in place after place in the South Seas. Hawaii was entered by the American Board a quarter century after the King had sent a request to England begging for Christian teachers. In fifty years the islands were evangelized. The missionaries helped constitute a local church and then withdrew, though there is still a mission of the Protestant Episcopal church at work in the Islands. Today not only does the Hawaiian Church carry on splendid Christian work in Hawaii, but it conducts foreign missions in other islands. Thirty per cent of Hawaiian ministers are engaged in foreign missions and more than a fifth of the contributions of the church go to that purpose. We are told that 350 of the South Sea islands are now professedly Christian and that the Christian population is something like 400,000.

Some great apostles of the South Seas should be mentioned. John Williams, master mariner, beginning work in the early years of the last century, built a mission ship with his own hands and in it and three other homemade vessels carried the Word of God to every group of islands within two thousand miles, till he was killed by cannibals in 1839.

Thirty-two years later the beloved Bishop Patteson was killed in revenge for a vile deed of white traders. They had painted their ship like the missionary's bark of loving service and then carried off to forced labor in a distant land the natives who came on board at their invitation. James Chalmers, the "Great-Heart of New Guinea," could not be satisfied with the splendid work he was already doing but longed to tell of God's love to those who had never been reached at all. He was killed in cold blood along with a colleague and ten or twelve school boys. That was in 1901. John G. Paton, by his loving and persevering service in the face of untold dangers, wrote a glorious chapter in missionary history and won the New Hebrides to Christianity.

Attempts to do missionary work in Africa were made very early. A year before Columbus sailed Portuguese missionaries responded to a request from the king of the Congo and started work in that vast area. Some seventy years later Jesuit priests entered South Africa, working along the Zambesi River. Both missions enjoyed royal favor, won kings and their counselors to the Church and enrolled large numbers of at least nominal believers. As in numerous other places no deep transformation of the native life occurred and there were no permanent results.

The pioneer missionaries to India, Ziegenbalg and Plütschau, sent back an urgent message from the Cape of Good Hope, where they stopped en route, regarding the distressing condition of the Hottentots. The Moravian, George Schmidt, went to Cape Town in 1737. After six years of earnest work for the natives he was driven out by the persistent opposition of the Dutch Boers who despised the Hottentots. Other attempts to spread the gospel in Africa were made in the eighteenth century but nearly all with discouraging results.

In 1816, however, there came a young man to South Africa whose name was to become a household word throughout Christendom. Robert Moffat was scarcely of age when the London Missionary Society sent him to this field that had proved so difficult. Very soon he decided to try to establish missionary work in the village of Afrikaner, a chief whose depredations had spread terror throughout the land. All along the way settlers warned Moffat that Afrikaner would make a drum of his skin and use his skull for a drinking cup. Instead, the dreaded outlaw eventually became a humble Christian, the beloved friend of the missionary and his co-worker in spreading the blessings of Christ to the surrounding territory.

Later, at Kuruman, Robert and Mary Moffat established a very great mission station. Lovingly known as Ra-Mary and Ma-Mary their influence spread far and wide. Moffat invented an alphabet and built a written language for his people, then gave them the Bible in that language.

Going to England, after some twenty years in Africa, in order to get his New Testament

printed, Moffat stirred the heart of a young doctor who was waiting for the end of the Opium War in order to go to China as a missionary. The next year the doctor set out for Africa. Three years later he married the Moffats' charming daughter, Mary. Two hundred miles to the north of Kuruman their labors brought blessing to a wide area.

But the horrors of the slave trade would give the doctor no rest. Someone must open up to the light of civilization the vast dark heart of Africa. The doctor became one of the most intrepid explorers the world has even seen. Across to the Atlantic, back to the Indian Ocean, up to the headwaters of the Nile, long shrouded in mystery, he pushed his way through seemingly hopeless obstacles a total of twenty-nine thousand miles. He traced the mighty river courses, found the healthful areas for great mission centers, laid open to the world the sickening practices of the slave raiders. With very ordinary instruments he made priceless scientific observations. He filled in with accurate information what had always been a blank space on the maps of Africa.

But to the heart of Africa Livingstone was not the great explorer who won the plaudits of the world but the messenger of Christ, who ministered tenderly to any whom he could help and whose sympathy won the hearts of the most hostile. Travelers over his trail years later found a tradition grown up of the great white man who had once come through the forests and who was different from any other man because he loved everyone. How he won the devotion of his black companions will be forever testified by the heroism of Susi and Chuma who buried their leader's heart under a tree and carried his embalmed body nine hundred miles through dangerous country to the sea that it might rest in his own land.

The establishing of missions throughout Africa seems in itself a staggering task for the Church. Yet today practically every large division of the huge continent has its own well-established work. Nearly all the chief denominations, representing a large number of countries, are making splendid contributions. One wishes for space to tell of the magnificent work of the Scotch at Lovedale, continued for more

than a century though it meant rebuilding three times after the devastation of war, and now sending able graduates into positions of trust all through South Africa; or of the Livingstonia Mission that is Christianizing a whole district, teaching the population to read and write and gathering many thousands into the Christian church; or of Uganda, the Christian nation in the interior of Africa; or of the Presbyterian enterprise in the Cameroun on the West Coast, almost given up a generation ago because of desperately disheartening conditions, today crowding huge churches with thousands of Christians and teaching a whole people not only to read but to work with their hands and build a Christian civilization.

The story of missions in Africa has not been all pleasant. In many places it has been heartbreaking. There are still large areas where almost no results have been obtained. The toll in missionary lives has been terrible. In the little territory of Sierra Leone 109 missionaries died in twenty-five years. Added to the deaths from disease have been the murders by savages. As late as 1898 fifteen United Brethren missionaries

were massacred in this same state of Sierra Leone. There have been many ill-considered enterprises that have cost heavily and brought almost no results. And there have been terrible disappointments in the African character. Drink and immorality are besetting sins of the African natives. In many a mission there are now distressing times when church members fall back into these old ways. But on the other hand there are very great, solid results such as would have surprised those first missionaries who dared enter the "Dark Continent."

No part of the world presented a more difficult field to the pioneers of missions than the Moslem lands. Today perhaps an eighth of the population of the world is Mohammedan. Beginning opposite Gibraltar the hosts of Islam reach across North Africa, control Egypt and extend far to the south. They occupy Arabia, Syria, Turkey, Mesopotamia, in fact practically all the Near East. They reach up through Persia into the heart of Asia where vast tracts are Mohammedan. They extend down into India where they number about seventy million and then across into the Malay Peninsula

and finally into the great islands off Southeastern Asia.

At least two Christlike men attempted to reach the Mohammedans by the way of love and service when most of Europe thought the way to deal with them was with the sword of the Crusader. Francis of Assisi boldly passed through the Saracen army during the Fifth Crusade and preached to the Sultan himself in his headquarters. Raymond Lull, a wealthy nobleman, spent himself and his wealth in trying to rouse Europe to seek the conversion of Islam. Two of his own missionary trips ended in imprisonment and the third in his death, despite his venerable age. From that day in 1315 till the nineteenth century very little attempt was made to carry the gospel to Mohammedans. That is not to be wondered at very much, for in the lands under Moslem government it has meant almost certain death for any follower of the Prophet to become a Christian.

Nevertheless when modern missions started the Moslem world could not long be neglected. The work of Henry Martyn in India and Persia has already been mentioned. A little more than

a century ago Pliny Fiske and Levi Parsons went from America to attempt to establish a mission in Jerusalem. The plan was to try to reach Jews and Moslems. Permanent work was established in Beirut, Syria. Here and in Constantinople, William Goodell, one of the great pioneers, translated the whole Bible into Armeno-Turkish. Later an excellent translation into Arabic was made.

The missionaries soon found that the members of the Eastern Christian churches, Armenian, Jacobite, Maronite and others, which had continued for centuries in the midst of Mohammedanism, needed their help; that in fact it would be hard to make any impression on the Moslems till these churches were awakened to a vital Christian life. Therefore much of the mission work in the Near East has been with these Christians. It was largely to train some of them for church leadership that Cyrus Hamlin started a school just outside Constantinople. He taught the students to help make their way by laboring with their hands. He seemed to be master of most of the trades. During the Crimean War he supplied six thousand pounds

of bread a day to Florence Nightingale's hospitals.

Hamlin's great dream was a Christian college at the heart of the Moslem world. After some ten years of Turkish government procrastination he secured a beautiful site on the Bosporus and Robert College was founded. Here young men of the many jealous and warring races and nationalities of the Near East, followers of the Christian, Mohammedan and Jewish religions, have studied and worked and played together and from here they have gone out to positions of leadership to help spread the spirit of good will in place of the ancient hatreds. Other great schools have been established, among them the American University at Beirut, the International College at Smyrna and the Constantinople Woman's College. There are numerous high schools and many primary schools. In most of the schools there have been Moslem pupils.

Outstanding work is being done along the Persian Gulf by the Reformed Church of America, and in Egypt by the United Presbyterians. The Presbyterians conduct great missions in Syria and Persia. Recently a Union

Mission has been established in Mesopotamia. In Cairo the Church Missionary Society has been able to work among the students of El Azhar University, the great training school for Moslem missionaries. Very encouraging word comes from Persia, where work among the Mohammedans has been going on almost since the days of Henry Martyn. Opportunities for evangelistic work are many and some missionaries look for a large turning toward Christianity in that land.

In countries not under Moslem government it has not been impossible to win Mohammedans to Christ. Thousands of former Moslems have become Christian in Java while in large districts of India almost every church has ex-Moslems among its members and a large number of the Christian workers have come out of Islam.

Latin America did not at first receive from missionary societies the same attention given other lands. Nominally a Christian church was in control there. It became apparent, however, that in large areas there was as much need of missionaries as in many other fields. The com-

mon people were illiterate and in ignorance of the Bible, while millions of Indians were scarcely touched by the Roman Catholic Church.

There were no Protestant missions and not one Protestant church on the whole west coast of South America when David Trumbull landed at Santiago in 1845. He had been sent to work among the sailors of that great port where fifteen hundred ships anchored in one year. Besides befriending hundreds of sailors, he was soon on good terms with British and American residents of the city and organized a Union Church. Public worship, other than Roman Catholic, was forbidden. At first the congregation met in a dark warehouse. Not for seven years did the church have a building of its own. Then the authorities bitterly opposed what was so contrary to the laws and customs of the land and finally relented only on condition that the church be wholly surrounded with a high fence, with only one inconspicuous gate, and that singing to be softly done that no passer-by would be tempted to enter.

With his wife, Trumbull started a school for girls. Until then all schools had been Roman

Catholic, but the authorities investigated and let him proceed. He published newspapers in Spanish and wrote for a number of dailies, so he gradually got his ideas abroad. He began to circulate Bibles. Years before, in the days when South American countries were winning their independence, James Thomson had come from London to open popular schools and distribute Bibles. He had worked in Argentina, Chile, Peru, Ecuador and Colombia. The liberators had been glad for his presence; San Martin had helped him actively. He had sold a great many Bibles. But the spirit of the liberators, who really loved freedom, had been supplanted by intolerance. Trumbull met with great opposition, but he continued to distribute Bibles.

He fought superstition. He worked untiringly for reforms that would give religious freedom, that would open cemeteries to non-Catholics and that would allow others than Roman Catholic clergy to perform marriages. The exorbitant marriage fees had brought it about that many couples simply dispensed with the ceremony. It took eight years of fighting to get

free burial established and the civil marriage bill was not passed till 1883.

After he had been forty years in Chile, Dr. Trumbull became a citizen of that land in keeping with a vow he had made when fighting for reforms that seemed so far off. He was eagerly welcomed by the President and the people who had come to appreciate his great services. One of his Yale friends wrote of him, "What Livingstone did for Africa was done for South America by David Trumbull."

There were nineteen other Latin American republics to be entered as Trumbull entered Chile and each has had its own missionary pioneers. It was not until 1867 that a Protestant church was organized in Mexico. In 1882 the President of Guatemala, visiting New York, pleaded for a missionary and even offered to pay the traveling expenses to Guatemala.

Splendid cooperation between the denominations is being effected in Latin America. The Cincinnati Plan worked out a few years ago gave each church its definite responsibility in Mexico. A great Congress was held in Panama in 1916 to discuss and coordinate the work for

Latin America. A Committee on Cooperation in Latin America brings together the North American boards working in that field. The committee's educational secretary, with an office in Montevideo, keeps in touch with all Protestant schools in the several republics so that the best work may be done by all. In the spring of 1925 there was held in Montevideo a Congress on Christian Work in South America. The Congress revealed an Evangelical Church that has come to have a recognized place in the life of the continent. It has grown encouragingly in numbers and in consciousness of its mission in recent years. At Montevideo that church attempted to face frankly South America's problems, such problems as health, social adjustment, labor, scarcity of Christian literature and lack of knowledge of the living Christ. Definite plans were laid to help bring the spirit of Christ into the whole life of the continent.

Missions got a late start in Japan because that land was tightly shut against foreigners and Christianity was forbidden on pain of death. As soon as any ports were opened missionaries entered in 1859. Illustrious among these were

James Hepburn, Bishop Williams, Samuel R. Brown and Guido F. Verbeck. They came into a hostile atmosphere. It was almost impossible even to find anyone who could be persuaded to teach them the language. Dr. Hepburn has been characterized as perhaps the most versatile Westerner who has ever been seen in the East. He was a physician, he headed the work of Biblical translation, he was an outstanding educator and he prepared a Japanese-English dictionary so splendidly that it has been a standard. He and Dr. Brown translated the Gospels and in 1887 he formally presented the whole Bible, translated by a committee, to the Japanese nation.

Very differently than in many another field, the missionaries to Japan found it easiest to reach the upper and influential classes. Japan was eager to become a modern nation and the young men of the Samurai class diligently sought all the help they could get, so the mission schools were attended by the future leaders of the nation. A striking illustration of this is seen in the work of Verbeck. Men whom he taught in his school at Nagasaki became, after the revolu-

tion of 1868, important leaders of the government. They called him to Tokyo, where he helped found the great Imperial University. Almost constantly he was consulted about the very difficult problems Japan faced in those days. He originated and organized the Japanese commission sent in 1871 to visit Europe and America. Without waiting to return home the commission cabled back its advice that religious freedom be allowed. The first evangelical church was organized at Yokohama in 1873. Since that time the Christian Church in Japan has become a strong institution including many outstanding men and women and carrying on a great work.

Space does not permit telling of the entrance of Siam and others of the smaller lands by missionaries though the story of each land would make interesting reading. Into practically all the world foreign missions have carried their beneficent influence. The growth of the enterprise has been remarkable. Robert Morrison's death in 1834 left only two Protestant missionaries in China. Today there are 7,663. The total number of Protestant foreign missionaries

in the world has almost doubled in twenty-two years. In 1903 there were something more than 14,300 foreign missionaries; by 1911 the number had risen to more than 19,300 while the figure for 1925 is 27,872. In 1903 there were 2,669 regular stations in which missionaries lived and worked. In 1911 there were 3,422, in 1925, 4,426.

The great dominating purpose of the missionary has been to bring the good news of Christ to those who have not heard it. This has involved many and varied labors; in the first place, preaching and all manner of evangelistic work. The market place in Siam, the village square in India, the palaver house in Africa, crowded streets and gatherings of pilgrims at temple festivals—all have provided the missionary with a congregation. Every feasible means of spreading the gospel has been used. In Japan, where nearly everyone reads, newspaper advertising has brought many inquiries and correspondence classes have won many believers. In the same land a veteran missionary with a great love for people in his heart made some-

thing like two thousand visits from house to house in one year.

There are now more than 36,000 organized churches connected with Protestant foreign missions, more than ten per cent of them being self-supporting. Regular preaching services are held in more than fifty thousand other places. Four hundred and sixty-one theological and Bible training schools are preparing more than eleven thousand Christians to help in making the gospel known.

In his eagerness to get the message of Christ to all peoples the missionary has been an ardent translator. We are told that in 1800 the Bible existed in only sixty-six languages and dialects, covering about one fifth of the world's population. By 1900 the Bible or portions of it were available for the vast majority of the people of the world in their native tongues. An officer of the American Bible Society reports (summer of 1925) that the whole Bible has now been translated into 158 languages and dialects, the New Testament into 142 more and Bible portions (a single Gospel or more) into about 500 additional languages and dialects. Of course, not all this

translating has been done by missionaries but a great part of it has. The work is constantly going on. Only a little while ago it was reported that the first Christian literature of any kind had just been made available for some hundreds of thousands of Indians in Guatemala. One likes to think of the old African woman who for the first time heard the missionary read out of his new translation of part of the Word of God and exclaimed in wonder, "It talks to him in our language." And of the Chinese who had been helping a missionary translate the New Testament and said, "Whoever made that book made me; it knows all that is in my heart." In making available for nearly all people the Bible with its great revelation of God and of the way of life, the missionary has made an incalculable contribution to the world, even if he had never done anything else. Mission presses, established very early, have been among the greatest agencies of evangelization.

To carry out the missionary's purpose has required that people be educated. The missionary was eager that all people should be able to read the Bible. He wanted an intelligent church

and he wanted to train leaders for the great cause of Christ. He longed to banish age-old superstitions that held people in bondage—few things could do that better than actual knowledge of facts. He wanted all men to have abundant life, even the poorest and lowest, for whom the great ethnic religions made little provision.

The very first Protestant missionaries to India developed extensive systems of schools. In China and Siam the only pupils who could be found for the first schools were poor children of the lowest classes who were actually paid to attend. Today the mission schools in most countries are crowded. Sons of high government officials await their turn with sons of the poor on the waiting list of the boys' high school at Teheran, Persia.

In many a land mission schools were the first attempt at popular education. They set the standard for public school systems that are now growing up. To a land like China they brought modern educational ideas and the scientific method of seeking the facts in place of the old system of memorizing the classics. Alexander Duff arrived in India during Carey's lifetime.

He soon conceived the idea of trying to reach the highest classes by college education in English that would make available for them the best there is in Western life. The British Government took over his idea and began to establish colleges that would teach English history and literature with its stirring love of freedom, as well as Western sciences. The present great movement for freedom in India is largely an outgrowth of this daring move by the British authorities. The number of Christian colleges in that land has grown to thirty-four and mission colleges in other lands bring the total up to 101, some of them outstanding institutions like Peking or Canton Universities. Missionaries direct more than fifteen hundred high schools, while of elementary schools there is the surprising total of 46,580 with more than two million pupils enrolled. There are many other institutions, for instance 742 kindergartens and 297 teacher training schools.

The influence of these schools cannot be measured. Many thousands who have studied in them have become Christian. From them have come the vast majority of the leaders of the

churches. Even pupils who have not become Christian have helped carry out from them into the lives of their countries, often into places of high position, Christian ideals and principles that are changing the outlook of whole peoples. Through the pupils of Christian schools Christian influence has reached into many a home that would not otherwise have been open.

Medical missions may be said to have begun with Dr. John Scudder, who landed in India in 1820. A successful physician in New York, he had one day picked up from a patient's table a tract that aimed to set forth "The Claims of Six Hundred Million." Dr. Scudder felt the claims and though it meant giving up many ambitions and being disowned by his father he went to India. All his children who lived to do so became missionaries to that land, five of them physicians. No less than thirty of his descendants have labored in India, while others have been missionaries elsewhere.

Peter Parker is said to have opened China at the point of a lancet. In 1835 he established an ophthalmic hospital in Canton. It had been hard to obtain a site. At first his motives were

questioned. Hardly anyone could be induced to come. Soon, as cures were reported and sight was restored to some who had been blind for years, great crowds pressed upon the hospital and Dr. Parker won the love of high officials and poor coolies alike. Even in our own day there are only fifteen hundred Western-trained doctors for all China, or one to more than 260,000 persons.

Today there are more than 1,150 medical missionaries and a few more than a thousand missionary nurses. After all, what are these in comparison to the need? Working with them are something more than six hundred doctors of the various countries while trained local assistants number well over five thousand. Their 858 hospitals take care of almost 400,000 in-patients a year, while their 1,600 dispensaries have given more than ten million treatments in one year. In fact the number of individual patients helped in a year runs close to five million, while more than fifty thousand major operations are performed and almost three times that many minor operations.

Practically every one of these patients is told

the story of the love of Christ and told it in circumstances where he has a wonderful demonstration of its meaning. The service of the medical missionaries itself is perhaps the best setting forth of the gospel message that is possible. "We have been loved into heaven by the love and mercy of the doctors and nurses, and we have given our souls to Christ, who sent them here to save us." So answered a former Mohammedan woman when asked why she and her daughter had become Christian. Even those who could not understand the missionary's words or who bitterly opposed his message have understood the meaning of love revealed in the healing of the sick. Missionary doctors have been able to go where no one else could.

The work inaugurated by missionaries is resulting in the building up of medical and nursing professions in many lands. This has involved a great change in attitude in lands where ministering to the bodies of the sick was considered a menial, even a disgraceful task. Men and women have had to catch something of the Christian spirit of service before they could thus devote themselves to the profession of

medicine, not for gain but that they might minister to those in need. Missionaries themselves are conducting nineteen medical schools and seventy-two training schools for nurses.

Medical missions have been a most effective means, though not at all the only means, of demonstrating the Christian conviction of the priceless value of every man, woman and child in the sight of God. When a man or woman of high standing from far overseas goes into an outcast village in India and with loving hands treats the loathsome sores or relieves the pains of an "untouchable," who is usually treated with less consideration than an animal, that outcast takes on a new value. So in many a way the missionary has ministered to the poorest and lowest of the people. It has been among the most despised groups that the mass movements toward Christ have taken place. An outcast has found Christ and has communicated his joy to his fellow villagers and before long village after village has sought this new way of life that is open even to those whom all men have scorned. As early as 1802 Schwartz baptized five thousand in three months. Clough baptized

nine thousand in one year. In sixteen years recently the Methodists received into their number 184,000 Christians.

Christianity's care for every man, woman and child has been effectively set forth in missionary endeavors for specially unfortunate groups whose condition in many lands has been pitiable. Leprosy is common in the lands of the East. Carey strove to lighten the sufferings of these miserable people in India. Since his day leper asylums have been started by missionaries in numerous places and there is now a well established Mission to Lepers cooperating in this work of mercy around the world. One of the most outstanding pieces of work for lepers is that conducted by Dr. J. W. McKean in Chiengmai, Siam. Dr. McKean is this year (1925) cutting short his furlough in America in order to return to Siam because the King has asked him to put on an exhibition of his work at a big Siamese "World's Fair."

The first hospital for the insane in China was opened by a Presbyterian medical missionary. These poor sufferers were generally supposed to be the victims of demoniacal possession. Insti-

tutions for the blind and the deaf, for untainted children of lepers and for others who need special help, as well as 361 orphanages, testify to the love that animates the missionary enterprise and that is awaking a like love in many places.

The missionary purpose has found expression again in all manner of industrial and agricultural work. Sam Higginbottom tells how he went out to make an every member canvass for a church in India. "How much will you give?" he asked the first member he visited. "I'll give two dollars," replied the man. "Man alive, you can't," said Higginbottom, for the man made two dollars a month, twenty-four dollars a year, and his family had one slim meal a day. A little of that convinced Sam Higginbottom that the thing to do was to teach those people some modern agriculture, so he came back to America and studied it himself. At Allahabad Agricultural Institute he has taught many Indians to raise twenty-four bushels of wheat to the acre where they used to raise six or ten. On his farms sons of native princes as well as sons of outcasts study to banish India's long hunger. He has helped plan modern agricultural programs

for Indian rulers. People are learning that it is not the good will or the displeasure of spirits that determines whether crops shall be good or bad.

Tailoring, lace making, poultry raising, carpentering, furniture making, are among the productive pursuits the missionary has taught in numerous lands. He has tried to prevent times of suffering and distress. But perhaps his true spirit has never shone more brightly than when such times have come. Plagues and famines have found him spending himself in relief work regardless of his own safety. The missionary forces of the Near East wrote a glorious chapter in the history of the race by their service to the myriads in need during the terrible days of the World War. It was the missionaries who carried out the magnificent enterprise of relief during China's appalling famine in 1921. By promoting reforestation of China's denuded hills and in other ways they are working to prevent a recurrence of that disaster. Everywhere movements for human welfare have been inaugurated by missionaries and those whom they have won to Christ.

One of the happiest results of modern missions is the change they are bringing in the attitude toward women in great sections of the world. "Ah, your God must be a very good God to send a doctor to the women. None of our gods ever sent us a doctor." So said a Hindu woman, reflecting pathetically the neglect, often the oppression, of women by the great non-Christian religions. Missionary women sought out Hindu and Mohammedan women and told them of God who loves women as much as men. When Dr. Clara Swain arrived in a little Indian city one January evening in 1870 and the next day began quietly to practice medicine there was started one of the most Christlike of all missionary activities, the relieving of the great physical sufferings of women and girls shut away in zenanas and harems. Today there are about 250 women medical missionaries and about a thousand nurses while almost one hundred of the native physicians in mission hospitals are women.

Missionaries founded schools for girls, an unheard of thing in most of Asia. In many places it was considered impossible for a woman to

learn, while Confucius commended an uneducated woman as far better than an educated one. Today there are excellent women's Christian colleges in the Orient. Christian women have become outstanding leaders in all the great countries of Asia. From the very beginning missionaries have labored to relieve the misery of millions of Indian widows, doomed to lives of wretchedness. Now reform movements in Hinduism espouse the same cause. Perhaps it is little wonder that women have been such faithful followers of Christ. He it was who broke the bondage in which they had been held and first made abundant life possible for them.

So, by many labors and in many ways the missionary has sought to hold forth the love of Christ. One would not want to give the impression that all has been heroism and glowing results. Far from it. The vast bulk of the work has been patient and sometimes monotonous labor like any other good job well done. And there have been mistakes and blunders and failures. No one would claim that every missionary has understood or expressed the spirit of Christ or that all policies of mission boards have

been wise. But it is reassuring to realize that in the age of the world's greatest material development with its powerful temptations to selfishness there grew also an enterprise of unselfish service to all men everywhere, as persistent, as tireless, as resourceful and as statesmanlike as any of the vast political and commercial enterprises that marked the age. It is good to remember that while the East and Africa were seeing all too much on the seamy side of Western nations a great army of devoted men and women was seeking at whatever cost to share with them the richest blessings that the West or the world ever knew.

Surely nothing has done more for the churches in America than the missionary undertaking both at home and abroad. Increasingly their attention has been given to this work of extending the Kingdom of God and they have grown thereby. Today almost every denomination finds great joy in the missionary work it is privileged to do and its boards of missions play a large part in its life. There has been developed a missionary statesmanship as able as the statesmanship of nations and sometimes more far-

seeing. Hon. Henry Morgenthau pays high tribute [1] to the missionary leaders to whom he finally turned, when he was about to sail as American ambassador to Turkey, for the intimate knowledge of the problems he would face in the Near East which he found it hard to secure from other sources. Perhaps a larger measure of interdenominational cooperation has been worked out in foreign missions than in any other phase of the Church's life. On the field there is an effort to avoid all overlapping and to work together in all possible ways. At home the Foreign Missions Conference of North America (with a meeting every year for careful study of missionary problems and an office in New York for the continuous work of correlation) and similar organizations in other lands unite nearly all the boards for cooperative action. These organizations themselves are united in the International Missionary Council with headquarters in London and New York. Several great world conferences on missions have been held.

Something of the magnitude as well as the

[1] In his book, *All in a Lifetime.*

growth of the foreign missionary enterprise is reflected in the contributions for its support. We recall the $63 contributed by the twelve ministers at Kettering, England, in 1792. Of course, other sums were being given on the Continent at that time. By 1911 Protestant foreign mission societies of the world were receiving for their work $30,000,000 a year. By 1916 the annual income had risen to nearly $39,000,000. At present it is more than $69,000,000. As is fitting, the United States with its great prosperity has had a large share in the financial support of foreign missions, especially since the World War. The annual income of the foreign mission boards of the United States is more than $45,000,000. We may well rejoice in this truly splendid growth in missionary giving. Yet, compare the sum for a moment with the vast needs of the work in many lands or with the amount the churches spend on self-support or with what we spend thoughtlessly on other things, $50,000,000 for chewing gum, $350,000,000 for soft drinks, three quarters of a billion for perfumes, face powder and cosmetics, about two billion for tobacco. In reality the forty-five

million a year means only $1.68 for each Protestant church member or slightly less than three and one-fourth cents a week. Any one who will ponder on what three and one-fourth cents will buy may well wonder whether it really measures our average interest in foreign missions.

When Robert Morrison lay dying in 1834, after twenty-seven years of devoted service in China, he agreed with his fellow workers that it was scarcely to be hoped that there would be one thousand baptized Chinese Christians at the end of a century. Yet when the century of missionary work came to a close, in spite of the appalling massacre of Christians by the Boxers, there were in China 179,000 Protestant communicants in good standing. Fifteen years later, in 1922, the membership had grown to about four hundred thousand. In all the lands in which foreign missions are at work today the Protestant community totals well over eight million. During the last year for which figures are available more than two hundred thousand believers were added to the churches.

Of course, the results of missions cannot be measured by the number of converts. Great in-

fluences have been set to work; some have been mentioned in the preceding pages. Christ is being revealed in the whole world, and in his light many things are being changed. He is revered by thousands of the best men and women in many lands and is increasingly becoming the standard by which character and customs must be judged the world around.

But the Christian Church itself is no small force. In land after land, even where it is small in numbers, it is the most vital religious organization and a leading force in all that makes for the highest human welfare and true progress. In lands like China, India and Japan great Christian leaders have arisen. There is a united Christian Church for South India, while all three of these lands have national Christian councils aiming to unite all Christians for the most effective service of Christ in their nations. Inspiring to Christians everywhere was the sight of the Chinese Church, proportionally so small a part of that vast land, meeting in the National Christian Conference at Shanghai in 1922 and daring to undertake the task of trying to bring the spirit of Christ into the whole life of that

troubled land. One of the purposes in setting up the National Christian Council was "the progressive study of the mind and will of God in relation to the fulfilling of His purpose in China." A recent Call of the Council for a forward movement of the whole Chinese Church is a thrilling document, setting as goals not organization, finance or numbers, but truth, freedom and love, and outlining as definite steps toward these goals measures which involve the most vital Christian living.

Thus, when we gather to worship God we may picture to ourselves hundreds of thousands of our fellow Christians of every land, of every color and of every tongue, who worship the same God and Father of us all. And as we face our Christian tasks we may think of what they face, so few among so many and beset with such tremendous difficulties, and of the courageous way they have set out to win the whole life of their lands to Christ. How much may they count on us? And how much may the men and women who have gone forth as our representatives count on us as well as the representatives of Christ, in all these lands?

The task is far from finished. Even territorially there is much land to be occupied. Writes a young Englishman from Kansu Province, China, "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay, from our private rooms, through innumerable districts and towns out into the desert silences of Sinkiang and Tibet." [2] Areas aggregating 819,000 square miles in China lie more than ten miles from any Christian center. One district of 12,500,000 people is served by ten missionaries. One-fifth of all the counties of China report not one evangelistic center. No wonder Paul Hutchinson writes, "The mere business of bringing Christian opportunity to all China will require vastly more support than we have so far given the missionary cause." [3] In Africa missionaries have had to watch the inroads of Mohammedanism in territory they could not possibly reach. In India in the mass movement areas it has often been impossible to take into the Church all who wanted to come because there were not enough workers

[2] Paul Hutchinson, *China's Real Revolution*, p. 166.
[3] *China's Real Revolution*, p. 167.

to teach them. In the interior of South America is a vast area equal to one-third of all Asia and to one-half of Africa that is "almost wholly outside the present spheres of evangelical activity."

Very hurriedly in the course of these pages we have watched the messengers of the good news of Christ going forth: the first little group of disciples starting out from Jerusalem to face a hostile world, the humble believers who spread the gospel through that old iron empire of Rome, the intrepid messengers who won the rough barbarians of Europe, the men and women of great faith who brought the gospel to the new world, the pioneers who have through the years sought out the hardest places in this land, the boldly courageous spirits who, when Christianity was confined to Europe and America, dared believe that Christ should be shared with all races and set out to help make him known though the field they entered comprised two-thirds of the world; and finally a great company of missionaries who have followed in their footsteps unable to rest while any son of earth knows not the love of the heavenly Father.

With what persistence and determination

have these messengers of the evangel pursued their task! Almost insurmountable obstacles that might easily have been taken as good reasons for turning back, have increased their determination and sharpened their faculties to find a way. No expanse of ocean or wilderness has been too great to cross, no mountains too high to climb, no barriers of race or custom or language too towering to overcome. Dangers have not been able to hold them back, whether of tropical disease, or savage foe. The greatest discouragements have failed to convince them that God did not want all men to be reached. No people have been so cruel or inhospitable as to quench the missionary spirit of love or so low in the scale of human living as to cause the missionary to lose hope that God could make them his true sons and daughters.

For centuries the missionaries have put every talent of man and almost superhuman energy into carrying the message of Christ even to the most inhospitable lands. Missionary history is a remarkable story of human ingenuity, learning, skill, patience, all put to the service of the Kingdom of God. From devising curious alpha-

bets to digging drainage systems to fight disease, from putting clothes on naked savages to conducting a great university, the missionary has made every human faculty and every bit of knowledge contribute to the cause of Christ on earth.

Perhaps of many individual missionaries these things could not be said, but as we look at the long history of missions they are obviously true, so that today practically every field that it is humanly possible to enter has been entered in the name of Christ. "If we have read aright the story of Christian missions, we are justified in saying that the religion of the New Testament has been tested in every clime and amongst races of every degree of culture, and that its teachings have never been presented patiently and lovingly to any people whom they have failed to uplift and transform and whose deepest needs they have failed to supply." [1]

But the story we have been following is not a story completed in the past. We can do vastly more than pay honor to the great souls who from the first century till now have been Christ's

[1] Robinson, *History of Christian Missions*, p. 3.

messengers to far away and difficult and often dangerous places. Or rather, there is only one way in which we can truly do them honor and that is by taking up with like courage and faith the enterprise which they have so nobly carried. Others have labored and we are entered into their labors. The task is as urgent today as when Mills' heart was stirred by the vision of a great and rapidly developed West that seemed in danger of slipping away from all religion, and when Carey yearned after the great races that were being brought vividly to the attention of Europe. Perhaps it is even more urgent.

It would almost seem that the results of this whole missionary undertaking down through the centuries are now in the balance. In a very real sense it is for the Christians of today to say whether all this outpouring of life in every age and every land shall have been in vain or shall bear great fruit. "Alas! Christendom seems to many to be expressing itself more by gunboats and armies than by gentleness and forgiveness," says the National Christian Council of China. "The aggressive manifestation of Western civilization is no part of the Christian gospel. We

have to admit that no country is truly Christian and that many so-called are still, in some of their relations with other countries, denying Christ. This whole question is very difficult to understand for those who have received Christianity from the very same countries which have menaced and injured China in the past and which maintain huge armies and navies today." [2]

Most strikingly does this quotation emphasize the truth that has often been stated, that there can be no division between the Church's task at home and its task at the ends of the earth, "If I were a missionary in Canton, China," says one writer, "my first prayer every morning, would be for the success of American home missions, for the sake of Canton, China." The world has become a very small world. Radio, cable, newspapers, movies make the doings of Western peoples known in almost every land and many a dweller in the East wants to know why Christianity has not been more effective in the West. Missionaries have often found the greatest obstacles to their work in the shortcomings of the

[2] From a *Call for a Forward Movement in the Chinese Church*, issued in May, 1925.

so called Christian West, in the influence of Western business men and in the frightful conditions imposed by Western industrialism in China, India and elsewhere.

The enterprise of the Church has become one task. In the final analysis the same problems must be solved and the same victories won the world around and it seems clear that the attaining of the solutions and the winning of the victories will require the devotion of every Christian. Races must learn to live together as Christian brothers in America as well as in India. It makes a difference, indeed a vast difference, to the world-wide cause of missions, if we have not brought the spirit of Christ into industry in this country and Western industrialism goes to China to work women and children twelve or fourteen hours a day for ten or twenty cents.

We have come to the day when neither ideas or religions can be kept safely within walls. Either Christianity is adequate for the whole world and for all the life of the world, or it cannot long be adequate for any part of mankind.

The Christian task of today is no less than the bringing of the spirit of Christ into every part and every relationship of life throughout the world.

This may involve pioneering of the most daring sort. Into unknown lands to face hostile people went the missionary in the past. Whole continents of life remain to be entered for Christ today. They may be uncharted but not more so than the seas John Williams sailed. They may present danger and hardships scarcely more so, surely, than the vast West which Marcus Whitman and his companions boldly claimed for Christ.

To all who have followed with any interest this story of the Christian messengers down through the centuries, the real challenge now is whether they dare take Christ seriously for our day. It is not enough to give to missions, or pray for missions, much as these forms of support are needed. If we mean to honor those who have so devotedly given their lives to the cause of Christ at home and abroad, if we mean to play fair with our brother Christians of many races and tribes and tongues who have through the

labors of these missionaries come to serve the same Lord we follow, then we must take Christ seriously for all the life of our land and all lands, and help make Christianity vital in our own community that it may be vital in the world.

# BOOKS THAT TELL THE STORY OF MISSIONS*

A selected list of interesting books for those who would like to read more about missionaries and their work.

Those who desire to make a more or less serious study of the subjects mentioned in the book are referred to the *Suggestions for Study and Discussion* on *The Story of Missions,* available from the publishers.

## General and Historical

*Marks of a World Christian.* Daniel J. Fleming. Association Press. 1919. A devotional study book that every Christian ought to know.

*The Business of Missions.* Cornelius H. Patton. Macmillan. 1924. A brief view of the whole foreign mission enterprise of our day and its relation to the average church member.

*Via Christi;* an Introduction to the Study of Missions. Louisa Manning Hodgkins. Macmillan. 1902.

*The Spread of Christianity.* Paul Hutchinson. The Abingdon Press. 1922.

*Two Thousand Years of Missions Before Carey.* Lemuel C. Barnes. Christian Culture Press. 1900.

*Apostles of Medieval Europe.* G. F. Maclear. Macmillan. 1888.

*The Conversion of Europe.* Charles H. Robinson. Longmans. 1917.

*How the Gospel Spread Through Europe.* Charles H. Robinson. Macmillan. 1919.

*Leavening the Nation;* The Story of American (Protestant) Home Missions. Joseph B. Clark. Revell. 1919. References in foregoing pages are to the edition of 1903 published by Baker and Taylor.

*The Call of the Waters;* a Study of the Frontier. Katharine R. Crowell. Revell. 1908.

*From Survey to Service.* H. Paul Douglass. C. W. H. M. and M. E. M. 1921.

* ABBREVIATIONS
M.E.M., Missionary Education Movement.
C W.H.M. Council of Women for Home Missions.
C.C., The Central Committee on the United Study of Foreign Missions.
C.C.L.A., Committee on Cooperation in Latin America.

## *The Story of Missions*

*For a New America.* Coe Hayne. C. W. H. M. and M. E. M. 1923.
*Playing Square with Tomorrow.* Fred Eastman. C. W. H. M. and M. E. M. 1923.
*World Friendship, Inc.* J. Lovell Murray. M. E. M. 1921.
*The Kingdom and the Nations.* Eric M. North. C. C. 1921.
*The Faiths of Mankind.* E. D. Soper. Association Press. 1918.
*The Social Aspects of Foreign Missions.* William H. P. Faunce. M. E. M. 1914.

### Fields

There are so many fine books on the work of home and foreign missions in various fields that all that can be done here is to suggest good examples, with no attempt to cover all the fields. Fuller lists may be secured from mission boards.

NATIONAL MISSIONS

*From Over the Border.* Vernon McCombs. M. E. M. 1925.
*The Near Side of the Mexican Question.* J. S. Stowell. Doran. 1921.
*Through Santo Domingo and Haiti.* Samuel Guy Inman. C. C. L. A. 1919.
*Travels in Alaska.* John Muir. Houghton Mifflin. 1915.
*The American Indian on the New Trail.* Thomas C. Moffett. M. E. M. 1914.
*The Trend of the Races.* George E. Haynes. C. W. H. M. and M. E. M. 1922.
*The Land of Saddlebags;* A Study of the Mountain People of Appalachia. James Watt Raine. C. W. H. M. and M. E. M. 1924.
*The Highlanders of the South.* Samuel H. Thompson. Methodist Book Concern. 1910.
*Men and Things.* Henry A. Atkinson. M. E. M. On migrant groups. 1918.
*The Making of a Country Parish.* Harlow S. Mills. M. E. M. 1914.
*The Church of the Open Country.* Warren H. Wilson. M. E. M. 1911.
*Immigrant Forces.* William P. Shriver. M. E. M. 1913.
*Peasant Pioneers,* The Slavs in America, Kenneth D. Miller. C. W. H. M. and M. E. M. 1925.
*Serving the Neighborhood.* Ralph A. Felton. C. W. H. M. and M. E. M. 1920.

*Christianity and Industry.* William Adams Brown. Womans Press. 1919.
*Gospel for a Working World.* Harry F. Ward. M. E .M. 1918.

FOREIGN MISSIONS

*An African Trail.* Jean Kenyon Mackenzie, C. C. 1917.
*African Clearings.* Jean Kenyon Mackenzie. Houghton Mifflin. 1924.
*China's Real Revolution.* Paul Hutchinson. M. E. M. 1924.
*Foreign Magic.* Jean Carter Cochran. M. E. M. 1919.
*The Bells of the Blue Pagoda.* Jean Carter Cochran. Westminster Press. 1922.
*Japan on the Upward Trail.* William Axling. M. E. M. 1923.
*A Gentleman in Prison.* Tokichi Ishii. Doran. 1922.
*India on the March.* Alden H. Clark. M. E. M. 1922.
*India, Beloved of Heaven.* Brenton T. Badley. Abingdon Press. 1918.
*The Riddle of Nearer Asia.* Basil Mathews. Hodder & Stoughton. 1918.
*The Expectation of Siam.* Arthur Judson Brown. Presbyterian Board of Foreign Missions. 1925.
*The Least of These in Colombia.* M. N. Williams. Revell. 1918.
*Looking Ahead with Latin America.* Stanley High. M. E. M. 1925.

## Biography

No more stirring reading could be recommended to anyone than the biographies of great missionaries. A few are mentioned here, but there are many more equally good.

NATIONAL MISSIONS

*Samuel J. Mills:* Missionary Pathfinder. Thomas C. Richards. Pilgrim Press. 1906.
*In the Vanguard of a Race.* L. H. Hammond. M. E. M. 1922.
*The Apostle of Alaska.* John W. Arctander. Revell. 1909.
*The Oregon Missions.* J. W. Bashford. Abingdon Press. 1918.
*Up from Slavery.* Booker T. Washington. Doubleday, Page. 1900.
*Finding a Way Out: An Autobiography.* Robert R. Moton. Doubleday, Page. 1920. The life story of Booker T. Washington's successor at Tuskegee.

*Higgins: a Man's Christian.* NORMAN DUNCAN. Harper & Brothers. 1909.
*The Alaskan Pathfinder.* JOHN T. FARIS. Revell. 1913.
*Sheldon Jackson.* ROBERT LAIRD STEWART. Revell. 1908.
*Home Mission Heroes.* Board of Home Missions. 1904.
*Marcus Whitman.* W. A. MOWRY. Silver Burdett. 1901.
*John P. Williamson, a Brother to the Sioux.* WINIFRED W. BARTON. Revell. 1919.
*Fifty Missionary Heroes.* JULIA H. JOHNSTON. Revell. 1913.

FOREIGN MISSIONS

*Ministers of Mercy.* JAMES H. FRANKLIN. M. E. M. 1919.
*Servants of the King.* ROBERT E. SPEER. M. E. M. 1909.
*Makers of South America.* MARGARETTE DANIELS. M. E. M. 1916.
*The Personal Life of David Livingstone.* W. GARDEN BLAIKIE. Revell. 1880.
*François Coillard, a Wayfaring Man.* EDWARD SHILLITO. Doran. 1923.
*Henry Martyn, Confessor of the Faith.* CONSTANCE E. PADWICK. Doran. 1923.
*Alexander Duff: Pioneer of Missionary Education.* WILLIAM PATON. Doran. 1923.
*Shepard of Aintab.* ALICE SHEPARD RIGGS. M. E. M. 1920.
*Shelton of Tibet.* FLORA BEAL SHELTON. Doran. 1923.
*The Life of Robert Laws of Livingstonia;* a narrative of missionary adventure and achievement. W. P. LIVINGSTONE. Doran. 1921.
*Robert Morrison, a Master Builder.* MARSHALL BROOMHALL. Doran. 1924.
*The Story of John G. Paton.* JAMES PATON, editor. Doran. 1924.
*The Missionary Heroes of Africa.* J. H. MORRISON. Doran. 1922.
*A Labrador Doctor: An Autobiography.* W. T. GRENFELL. Houghton Mifflin. 1919.
*Captain Bickel of the Inland Sea.* CHARLES K. HARRINGTON. Revell. 1919.
*Ann of Ava.* ETHEL DANIELS HUBBARD. M. E. M. 1913.
*The Moffats.* ETHEL DANIELS HUBBARD. M. E. M. 1917.
*The Black Bearded Barbarian.* MARIAN KEITH. M. E. M. 1912.
*The White Queen of Okoyong* (Mary Slessor). W. P. LIVINGSTONE. Hodder & Stoughton. 1916.

*James Chalmers: Autobiography and Letters.* Richard Lovett. Revell. 1902.
*Pennell of the Afghan Frontier.* Alice M. Pennell. Seeley, Service. 1919.

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*History of American Christianity.* L. W. Bacon. Scribner. 1897.
*History of Christian Missions.* C. H. Robinson. Scribner. 1915.
*A History of Christian Missions During the Middle Ages.* G. F. Maclear. Macmillan. 1863.
*Mission and Expansion of Christianity in the First Three Centuries.* Adolf Harnack. Putnam. 1909.
*The Missionary Enterprise.* E. M. Bliss. Revell. 1908.
*The Progress of World-Wide Missions.* Robert H. Glover. Doran. 1924.
*The Soul of America.* C. L. Thompson. Revell. 1919.
*A Syllabus of Lectures on the Outlines of the History of Christian Missions.* William Owen Carver. Baptist Book Concern. 1921.
*The Winning of the West,* Theodore Roosevelt. Several editions.
*Wonders of Missions.* Caroline Atwater Mason. Doran. 1922.

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